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THE CATHOLIC UNIVERSITY OF AMERICA

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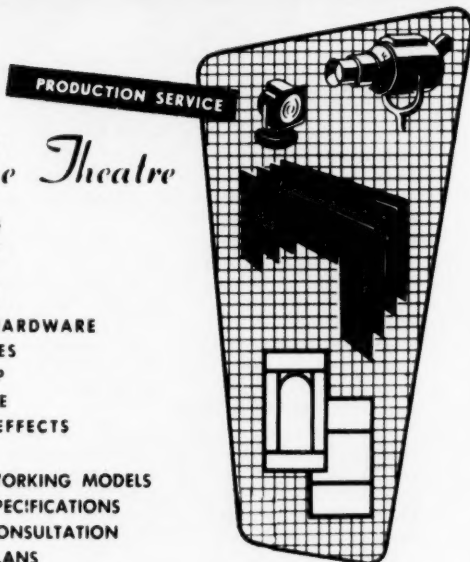


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In Memoriam

In the death of Right Reverend Monsignor Edward B. Jordan, the CATHOLIC EDUCATIONAL REVIEW has suffered the loss of a revered friend and sponsor. Ever since Monsignor Jordan joined the faculty of the Catholic University of America in 1921, he was a distinguished and esteemed contributor to the REVIEW.

Thirty years of service at the University revealed him to be not only a scholar in the theory of education but also a forceful teacher who inspired his students with the importance of Catholic principles involved in the educational process. In his capacity as Head of the Department of Education, as Dean of the Catholic Sisters College, and as Vice-Rector of the Catholic University of America, Monsignor Jordan exerted a salutary influence beyond the confines of the classroom and earned for himself recognition as an educational leader. His appointments as Director of the International Federation of Catholic Alumnae and as Director of Ecclesiastical Studies broadened the sphere of his inspiration and guidance to one of international scope.

Monsignor Jordan's death has indeed removed from the rank of eminent American Catholic educators one who was genuinely interested in the continuous development of the Catholic University of America and of Catholic education at all levels throughout the country. Our grief at the passing away of this valiant educator is deep! We dedicate this number, the first since his death, to his memory. May he rest in peace!

THE EDITORS

TRADITIONAL OBJECTIVES AND PROGRESSIVE METHODS

ROBERT E. KAHRHOFF*

In the United States today there are two dominant philosophies of education. They are as opposed to each other as any two systems of philosophy could be. The conflict of these two philosophies or the problem with which this article is concerned can be resolved to this: should a person be educated to satisfy himself and to obtain the maximum results from his abilities and in that way attain the true purpose for which he was made; or should he be educated as if his purpose is to satisfy the wants and needs of the society in which he happens to be living?

There are many ramifications to the solution of this difficulty because it can be stated in so many different ways: dualism versus monism, atheism, or theism, eternal destiny of man against non-existence after death, morality based on the Eternal Law of God or morality based on the norm of the current social trend, or the ascetic ideal as opposed to the progressive ideal.

The first thing to consider is what is involved in such a controversy. Education will be defined as a system of presenting the correct motives to an individual to attain the end for which he was made and to furnish him with a means for directing his activities in the manner best suited to follow those motivations. A society will be defined as a stable union of a plurality of persons cooperating for a common purpose of benefit to all and possessing a definite form of authority. These two definitions would probably be accepted by both sides, but their conception of what a person is would differ. From one viewpoint the Christian concept of a person is that of a being composed of a material, and therefore perishable, body, and a spiritual, and therefore immortal, soul. On the other side the naturalistic, materialistic, or positivistic school of thought regards a person as a being composed of a body and a soul which is considered merely as a principle of life which disintegrates with the body in the same way as in any other animal. The brain that man

*Robert E. Kahrhoff is a recent graduate of St. Louis University.

has distinguishes him from all other animals only because the brain is better developed due to some sort of evolutionary process.

It is precisely this difference of the definitions of a person that is the basis of most of the difficulties in education, or else they can be traced to this difference.

It has been demonstrated fairly conclusively from history that changes in society cause a change in the approach to education. "Education depends on the real state and character of the social group in which it occurs."¹ And this is precisely what caused the present trend which bases its method of education on the assumption that man is a social individual by nature, and therefore his end and only motive in life is to serve and benefit the society of which he is a member. "... education agencies have developed into mighty social institutions. The time has come when their activities should cease to be unreflective, when they should be directed more and more in the light of a farsighted and enlightened view of real social needs as over against what may be mere passing whims and fancies."²

The original cause of this evolution in education to its present status is found directly in the ideas of Auguste Comte, the founder of sociology. Comte in turn got his ideas from the anthropocentric philosophy of Kant. Kant had substituted anthropocentrism for theocentrism, and when Comte became imbibed with Kant's teachings on this subject he became part of the humanitarian movement of the nineteenth century with his contribution of the science of sociology. Around the turn of the century this accentuation on humanity and its needs was transplanted into the United States, and John Dewey became the principle disciple of the movement in education. His part lay in applying the tenets of this humanitarian philosophy to education.

It would be logical at this point to ask why an individual of the intelligence of Mr. Dewey should challenge the validity of an educational system which, when applied correctly, has consistently produced great minds throughout the ages. The answer involves two facts. The first is that Mr. Dewey is un-

¹ Kurt Lewin, *Resolving Social Conflicts*, p. 3. New York: Harper and Brothers, 1948.

² Irving King, *Social Aspects of Education*, p. 22. New York: The Macmillan Company, 1914.

doubtedly an able, consistent, critical thinker. The second fact is that in many places his reasoning is correct, but his conclusions are wrong because his original premises are false. In the characteristic fashion of any thinker worth the name he has carried his system of philosophy to its logical extreme and his progressive system of education is the result. However, he is not completely in error, but only partially so. Much of his teachings are applicable in anyone's system of pedagogy. For instance, he started with a sound theory: "That we learn from experience, and from books or the sayings of others only as they are related to experience, are not mere phrases."³ This is good as far as it goes, but it does not go far enough.

It cannot be denied that experience is the most effective and in many instances the only competent teacher available. But learning from experience or from books or sayings related to experience cannot be done universally because there are many truths to be learned which are not related to experience in the context that he uses the term. However, this can be proven only when we accept certain facts that Mr. Dewey and his colleagues and followers refuse to accept.

He also maintains that education is not a preparation for life, but that it is life in the literal sense of the word. The implications derived from this statement should not be wasted. "From the standpoint of the child, the great waste in the school comes from his inability to utilize the experiences he gets outside the school in any complete and free way within the school itself; while, on the other hand, he is unable to apply in daily life what he is learning at school."⁴ This is another assertion that cannot be denied. But it, too, is good only as far as it goes. Because there is no religion or concept of God taught in school it would appear that this system does not adequately take care of the spiritual life of the pupils; but it must be admitted that this method of education is consistent with the philosophy.

Obviously, the reasons for their fallacies in education are found in their philosophy. They believe that man is a creature composed of a body and a soul that perishes with the body. Of course a belief of this nature rules out the possibility of a God

³ John Dewey, *The School and Society*, p. 14. Chicago: The University of Chicago Press, 1930.

⁴ *Ibid.*, p. 67.

and makes the practice of religion essentially a social diversion. Morality and the principles of character formation are, of necessity, based merely on a sense of responsibility to do good to our fellow men for the sole purpose of benefitting the myth of society. "We cannot overlook the factors of discipline and of character-building involved in this kind of life: training in habits of order and of industry, and in the idea of responsibility, of obligation to do something, to produce something, in the world."⁵

It is also immediately obvious how much people who influence the educational system of a country can influence the whole cultural, industrial and social workings of such a country if the educational system can be so constructed as to bear a direct influence on these things. This would apparently involve a complete change from the role that it has been playing in history up to the present because how, and to what extent, education influences a country is still open to serious debate. Many students of social questions have been arguing that education does not and cannot influence the social evolution, but that such change is the result of more "fundamental factors." This seems to be historically correct because formal education has characteristically followed, rather than led, social change.

But the question will no longer be subject to debate if John Dewey and his allies have their way with the educational system. They will do away with formal or traditional education as it has been known in the past and introduce a system of learning wherein the student, by being trained as a member of society, will know how to act as a social being and consequently be able to participate in and influence the social life of which he is a part.

The obvious fact is that our social life has undergone a thorough and radical change. If our education is to have any meaning for life, it must pass through an equally complete transformation. . . . To do this means to make each one of our schools an embryonic community life, active and with types of occupations that reflect the life of the larger society, and permeated throughout with the spirit of art, history, and science. When the school introduces and trains each child of society into a membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and the best guarantee of a large society which is worthy, lovely and harmonious.⁶

⁵ *Ibid.*, p. 7.

⁶ *Ibid.*, pp. 27-28.

From this passage it can be seen that the end of man, as Dewey sees it, is to be a socially accepted being. He must discipline himself for the sole purpose of being able to subjugate his powers so that he can bring them under control for social ends. Culture designates the complete socialization of the individual in his outlook upon life and mode of dealing with it. Responsibility to society and not obligation to God lies at the foundation of a morality that is in keeping with such education philosophy. The norm of right and wrong is the social medium and not the intellect of the rational being. If these things are true, then it is only fitting that a child should be trained solely for the purpose of participating in the society of which he is a part.

This concept is gigantic in principle simply because it involves the education of an individual. The education of a person in turn affects his whole life because it furnishes him with the principles upon which he bases all his actions in this life. His principles of life enter into his business life, his home life, his spiritual life and his moral life. This is as it should be. That is why it is so important that these principles be the right ones.

Besides the awe-inspiring scope of the principles of such an educational plan the extent to which the plan is being put into practice in the United States causes a little more wonder. It has permeated nearly every school and educational institution that does not operate according to the Christian concept of what education should be.

A study published in 1919 dealing with the elementary school curricula of twenty-four typical cities brings out clearly this fact. The trend is now away from mere reviews and toward experimentation with new subjects and with types of social, recreational and health training formerly not recognized as parts of the school program.⁷

Within the limit of a few pages an attempt has been made to present one cause of the problem that is being treated, as well as a short history of it, the extent of it, and the basic ultimate and proximate causes of this side of the problem. This viewpoint of education conflicts with and is seemingly opposed to what can be termed the other cause of the problem, namely,

⁷ Report of the President's Research Committee on Social Trends, *Recent Social Trends in the United States*, p. 337. New York: Whittlesey House, 1934.

the system known as the formal of traditional method of education that came into use extensively with the founding of the universities in the Middle Ages.

The traditional or formal type of education concentrates on developing the powers and capacities of the individual and in so doing to inculcate in him a set of motivating principles on which he can base all the actions of his state of life. It takes note of the fact that he is a social being, but the system is not built on this fact alone as in the case of the progressive system. It is built on the basic premise that by nature man is destined to know the truth. The good man is not the one who has done the most for society, but rather he is a person who has acquired the most truth. It is a fact that very often a good man is usually beneficial to the society in which he lives, but this is not always true. Whenever a choice is necessary he must choose truth. By doing this he will finally reach the ultimate truth, the purpose for which he was made: God.

This type of education is usually influenced by, and follows, social changes in practically everything except its religious and moral teachings. The people who cause the changes are not products of this educational system in the sense that they have been trained as leaders to go out and make their mark on the world as is the case in the progressive system, but they are merely people who have been trained to use their abilities to the fullest extent, being guided and regulated by a trained intellect; because there is a natural hierarchy among men these people naturally become leaders.

When this system of education is used in Christian schools it is based entirely on the supposition that man is a being composed of a body and an immortal soul and that he has an obligation to God which supersedes any sense of responsibility to his fellow men or to the world. It also takes into account the fact that man is partly a spiritual being. The religious and moral teachings that are included in such a system are intended to take care of the needs and wants that are likely to occur in such a being. These teachings give a permanent and unchanging basis for right conduct. They do not, and have not changed throughout the centuries. By giving the people a spiritual motive for acting one way instead of another this system is directly

opposite to the progressive method of setting up only a material or changing motive for governing one's conduct.

At first glance it might seem that the two systems agree on one thing: self-discipline. They both agree that it is necessary, they both advocate it, they both teach and practice it. But there is a difference. The formal method of education maintains that "a belief in the spiritual destiny of man . . . is the first necessity in arousing and developing a spiritual conscience in the human race, a sense of bounden duty of resisting the lower self."⁸ The progressive system believes self-discipline is a sort of spontaneous reaction that will occur when the individual finds that it provides the most efficacious method of serving society. The exponents of the formal system of education believe that example is a great force in helping to convince the individual of the importance of self-discipline. They point to the saints of the Catholic Church as persons who have become geniuses of self-discipline, and who have consequently reaped the fruits of true self-discipline: freedom from themselves.

This is precisely what the whole system strives to attain as its first goal in the formation of a person's character. Freedom from self is synonymous with self-discipline. It simply means that our mind controls our body. It means also that we are not dependent on external material factors for happiness because the spirit retains the upper hand. The idea that the spirit should rule is best exemplified in the monastic or religious life in which "retirement from the world . . . has brought personality to its highest concentration and raised spiritual life above all other aims."⁹ However, too many people get the idea that the only way to raise the spiritual life above all other aims is to enter a religious order or a monastery. This is entirely false, and the error of such an opinion is obvious if we study some of the methods of the formal system for inculcating self-discipline in an individual.

For the most part the methodology consists simply in giving the student a correct set of principles or the ability to place the correct value on the things in reality. This is done mostly through religious and moral teachings. It inculcates in the stu-

⁸ J. F. Leibell (ed.), *Readings in Ethics*, p. 798. Chicago: Loyola University Press, 1926.

⁹ *Ibid.*, p. 808.

dent a sense of proportion by showing him what is really valuable as compared to what appears to be of value. For instance, it clearly shows how vain it is to struggle for worldly glory and advantages which will vanish with the changing conditions in the world or when we leave the world. It gives him a faith in a God that does not change and cannot be destroyed. It does not create a vacuum where spiritual training and nourishment should be.

The modern moralists, who wax so indignant over the "new ethics", should be mindful of the fact that it is very easy, on paper to call whole classes of people to self-denial, but that one cannot reckon upon obedience, and any enduring joy of life, if at the same time one deprives such people of their faith in another world, with its illuminating reminder of man's higher destiny, and if at the same time one provides no spiritual equivalent for the painful vacuity which the non-fulfilment of natural instincts [marriage] always leaves in the minds and hearts of the majority of women.¹⁰

The result of self-discipline directed by right principles is a correct set of habits. The formation of right habits is very important to the child for a number of reasons. First of all because most of our actions are the result of habits; secondly, it is easier to train a child in the formation of any habit; and thirdly, it is doubly difficult to form a right habit if a wrong habit must first be overcome. As a person advances in age he becomes more and more a creature motivated by habits. These habits in turn are based on motivations which have been inculcated in him in the process of his education. It is therefore the prime purpose of the educator to furnish a student with the correct motivations for forming habits which will usually be his mode of action for the rest of his life. This approach of forming the right habits from self-discipline regulated by the correct set of principles is the basis of the formal or traditional method of education. As a foundation on which to build an adequate educational methodology it has no equal.

But in spite of the fact that this system of education is undoubtedly superior to the progressive method in so far as it is teaching the truth, and in regard to its basic principles of educating, it is definitely inferior to the progressive method in its technique of teaching the truth and in carrying out these prin-

¹⁰ *Ibid.*, p. 810.

ciples. This defect in technique prevails throughout the system. No one can measure the harm that it has done, but we know that it has been extensive because of the great number of people who have attended schools for so long under this system and have accumulated so little of the truth in comparison to what they could have gotten.

There are a lot of things that the educators of the formal method could do to improve their technique. It would be well if they would do away with rote memory, except for such things as definitions and spelling. It would also be advisable for them to create opportunities for the children to learn more by experience. In the field of transfer of training there is still much doubt about its effectiveness which the formal educators refuse to recognize. The mere admission that transfer of training, if there is such a thing, takes place in the *mind* of the individual, makes it a very nebulous affair, and therefore something about which we can have only speculative knowledge. From what knowledge that is known about it, many psychologists agree that there is no such thing as transfer of training.

Mental discipline is another standby of the formal educators. It is also something that is difficult to measure or to talk about in anything except speculative terms. The idea that a student should be made to study Latin or mathematics purely for the sake of disciplining the mind is a pretty fallacious practice because there is too much evidence to show that in practical application the theory is not justified.

We need mental discipline in order to study subjects in which we have no interest, but a knowledge of which is needed for some reason or other. But mental discipline is necessary only where the student does not have sufficient interest in a thing so that the thing itself will hold his attention. Consequently, if the interest of the student can be maintained in any subject or subjects mental discipline is unnecessary.

The idea of mental discipline is concomitant to the idea of a liberal education. There are a great number of educators who believe that everyone needs to be a liberally educated person in order to achieve any degree of success. But this idea is becoming obsolete in inverse proportion to a realization of the need of specialization. In the complexity of our civilization specialization is the best means of insuring ourselves of a livelihood. A

liberal education is a sheer luxury for those who do not have anything else to do or who just enjoy going to school. The needs of the times call for specialization in the field of one's interest, which in turn reduces considerably the need for mental discipline.

There are other disadvantages in the formal or traditional system of education. Perhaps there are even more salient ones depending on one's point of view. But these seem to be the ones which give the most support to the attacks of the opposing educators. They also seem to be the ones which could be done away with without hurting this system of education. A matter of fact their abolition would do it a lot of good.

The most obvious and the best solution to the educational confusion that is prevalent in this country at present would be a combination of the two systems by using the progressive technique for teaching the truth. The truth is that which conforms to reality. "Neither self-realization alone nor social service alone is the end of education, but rather these two in accordance with God's design, which gives to each of them its proportionate value."¹¹ There does not seem to be any reason why these two things can not be done by using the best parts of the two systems. There is no doubt that the social aspect of education is important, but it is quite evident that social righteousness depends upon individual morality. The qualities of good citizenship cannot be developed without regard to personal virtue, nor can civic utility be the one standard of moral excellence.

There is evidence that the formal system of education is gradually inculcating social intelligence into the students.

Social intelligence is knowledge of the world today: awareness of current happenings, but more—understanding of problems and issues involved, of their historical roots, and of the deeper movements of which the events are manifestations. . . . A second element is the ability to form discriminated opinions. This involves ability to get information, to read, to discuss, to exchange ideas, and, in particular ability and disposition to examine evidence, and to see below the surface, to evaluate critically. . . . But intelligence which is *mere knowing about* life today is insufficient. A third necessary element, then, is ability to act, to shape the course of events.¹²

¹¹ *Ibid.*, p. 851.

¹² "Social Intelligence," *Encyclopedia of Modern Education*, Vol. I, 1st ed.

That this can be done is shown by a number of experiments which demonstrated that educational drives positively effect attitudes in the students. But in contrast it was also shown that merely general and diffuse instructions have very little carry-over into everyday lives of the students. The implications of these experiments are plain. It is necessary to use the progressive technique of teaching the students, by educational drives in religion and morality especially, how to apply the things learned in school to their daily life in the community. Teachers could use common incidents of community life to show how these applications could be made. They could indicate the good effect or at least the morality of actions governed by morally sound conduct or the ill effect or at least the immorality of bad conduct. It is entirely possible to make use of the everyday experiences of any student or group of students to show the relationship between religion and the moral law and its application to daily living. This would create plenty of opportunity to put into practice the theory of Mr. Dewey, "That we learn from experience, and from books and sayings of others only as they are related to experience. . . ." ¹³—at least to the extent that it is possible to apply it.

By using this method of teaching the advocates of the traditional method would almost automatically do away with the idea that school is a preparation for life instead of actual living. It is impossible to make practical applications of what one is learning to what one is doing without coming to the conclusion that going to school is living and not a preparation for living.

By making learning an active participation instead of a passive acceptance the student will begin to absorb bodies of knowledge in terms of ideas and not as a mass of isolated facts. This will eliminate a large amount of rote memory, and with it a lot of wasted time. The memory is not a muscle to be expanded by practice as so many educators believe. If they really believe it they should have the student practice on nonsense syllables because it has been proven experimentally that they can be memorized more quickly and more accurately than any other type of material.

¹³ Dewey, *op. cit.*, p. 14.

Also it would seem that the progressive educators are right when they advocate appealing to the likes and dislikes of the students. By this I mean that they determine what the child likes to do and what he is best fitted to do. If these two coincide they let the child pursue that particular course to his heart's content. If the two things are not in agreement, they handle the case according to the pertinent circumstances concerning it. This, of course, does away with the idea of a liberal education, but it does not do away with the idea of giving the child training in religion and morality because these two subjects are relevant to any field and to any individual. If a person believes that he has a soul he will be interested in saving it, no matter what he likes or dislikes in regard to making a living. The moral law does not specify any one particular trade or any particular amount of knowledge that one has to have before he can attain his end. For this reason it seems perfectly all right that a person should be left to do whatever he likes, just as long as he does it to the best of his ability. There is no reason in the world why he should be made to study a lot of things that "are good for him" or which will make him "a liberally educated individual" if he does not want them or does not need them.

Thus it has been shown that it is not at all consistent to say that the two systems of educational methodology are entirely incompatible. They are not. A prudent teacher can combine the two and obtain the maximum results that are possible in the teaching profession. But this will be no exception to the rule that a happy medium is always difficult to attain.

A former pupil of Sacred Heart School, Hattiesburg, Miss., Lt. Henry A. Commiskey, USMC, received the highest decoration of his country, the Congressional Medal of Honor, for heroism in Korea, from President Truman at the White House in August.

The Third National Catholic Youth Conference and the First National Council of Catholic Youth Convention will be held in Cincinnati, October 15 to 19. The theme of the conference is "Youth—Christ's Ambassadors Today."

CHILDREN AND THE SACRAMENTS

C. J. WOOLLEN*

There has at different times been a good deal of discussion as to how far children should be disciplined in their religious duties. We are all familiar with mass confessions and Communion, usually arranged monthly, when the whole school or a certain number of classes go in a body. Unless they do so, we are often told, few might go at all. We must have some method of training the children in religious habits, it is said, just as there must be method in training them in other good habits, hygienic, for instance. It would be deplorable if they were left to wash, clean their teeth, brush their hair just when they felt inclined. But these are of little importance compared with the vastly more vital duties that ensure cleanliness of soul and growth in grace.

The problem is particularly one for our own times since the Blessed Pope Pius X made it clear that the only conditions for Holy Communion were to be in the state of grace and to have a right intention. He declared, moreover, that children were not to be kept from the altar rails, but were to be allowed to communicate as soon as they were able to distinguish the Eucharistic Bread from ordinary bread. "There are many ways of gaining heaven," said the Holy Father, "but, my dearly beloved children, the safest, easiest, shortest way is the Holy Eucharist."

We have come far from the time of the early Church, when the faithful received Holy Communion at Mass as a matter of course. But we are nearer those times in practice than the many centuries that followed, throughout the Dark Ages and what we conveniently lump together to call the Middle Ages. In the sixteenth century it was rare for layfolk to communicate except at Easter. But the Council of Trent recalled Catholics to the practice of frequent Communion, though, later, the Jansenist false strictness prevented them again from having full access to the Sacraments. It is the glory of the present century that

*C. J. Woollen, an English Catholic writer, is the author of several books on religion and youth.

sound doctrine on the conditions for frequenting them has prevailed.

It is because this century, too, has almost universal schooling, that it has to cope with the special problem set by the mass training of children in the reception of the Sacraments. It is regretfully noticed by all who have the children's spiritual welfare at heart that there is often a regular slackening-off in children's confessions and Communions during the school vacation. The home, even when it is a good Catholic one, but with some exceptions, tends to be less exacting than the school. And this is true whether the children are at day-school or boarding-school.

A priest has been heard to declare from the pulpit that there is danger in forcing children, home from boarding-school, to religious practices not of strict obligation. He urged parents to encourage them to continue those which were customary at school, and it was a pity, he said, when the young people, trained in these religious habits in term-time, stayed away as soon as they returned home. "Encourage them to go," he repeated, "but mind! no forcing."

"Encourage" seems to be the appropriate word. At the Catholic boarding-school there are, beyond Church precepts, various degrees of religious practice enforced by school rules, with usually the minimum of monthly confession and Communion. Home discipline being always less strict than that of the school, it would almost seem that some approximation is called for. The school might with advantage allow a little more latitude in what is not of obligation, and the good home might, without forcing, do more in the way of "encouraging" children to keep up during the vacation the practices customary at school.

If there is danger in forcing by parents, there is a greater underlying danger in allowing the child to associate religious teaching and practice with school tasks. There is no danger, in popular estimation, in the mass training of children by teachers at school, for the child finds the teacher as enthusiastic for the regular and frequent reception of the Sacraments as he is expected to be himself. But at home, too often, he notes a disparity between school and home practice. If he saw the same enthusiasm in the home as he sees at school, there might be little to fear. And even encouragement given by parents to equate home

with school practice may not have the desired effect where their example is lacking; it may even falsely impress him all the more that frequent confession and Communion are childish school duties, to be disregarded out of school.

The whole problem is really bound up with a consideration of the advantages and defects of our school system. The ideal would be for children to be taught their religion at home, and for training in religious practices to come from the parents in conjunction with the priest. But then the ideal is also that parents should be teachers in general subjects; the school comes in only because they usually have neither the time nor the necessary qualifications. Rarely are they sufficiently equipped to give the thorough training that is required in order that the child may acquire a good knowledge of Catholic doctrine.

It therefore falls to the teacher to give religious instruction and to prepare the children for the Sacraments. But there are occasional exceptions. Here and there are parents who successfully make a school of the home, and bring their children to the standard of public examinations even in this competitive age. But there is usually a limit beyond which they cannot go, and, later, the child must go to school even if only because necessary equipment is lacking at home. For religious training, parents sometimes come forward and say that they are able to prepare their own children for the Sacraments and prefer to do so.

It is to be feared that such offers are not as welcome to teachers as they ought to be. Experience has no doubt shown that such boasted parental knowledge is not often as great as professed. Nevertheless, since home instruction is the ideal it should be tried out whenever there is the will to give it, and reasonable assurance of its adequacy. The benefit of the doubt should, in fact, be given to the parent as the proper educator of the child. And the preparedness of the child can be tested, just as that of the child in school is tested, by examination.

A greater co-operation between home and school, added to greater parental enthusiasm for frequent confession and Communion would go far towards solving the problem under discussion. If the child, one of the school group at each Communion, is aware that he might be one of the family group as well, so that interchange between school and family practice could be level, there would be no jolt at the end of term to a

lower scale of performance, and no taking the line of least resistance in accommodating what the child has been trained to do in school to the lower ideal of the home.

That, too, seems to apply towards the prevention of lapsing when schooldays are over. It is true that the good home is no more a guarantee than the good school that the boy or girl will continue the practice of his religion; we have to take into account the fact of free will. But it is no argument against proper training in their duties by their parents that religious habits may be lost. Similarly, it is no argument against such training by the school that religious habits formed at school may be given up. One might just as well contend that, because some people become thieves and liars, therefore it is useless to have taught them, when they were young, that thieving and lying are wrong. And often, those who give up religious practices early in life come back to them later. The many death-bed repentances testify to the efficacy of habits of religion formed in childhood.

Since the Catholic Youth Club has become a recognized institution for adolescents, it may well be asked how far it should take a part in organizing religious practices. Some clubs have made a feature of the monthly Communion for its members, and if this meets with a ready response it should be continued. But it does seem inadvisable to make it an actual condition of membership. For one thing, it bars the less fervent from club life—just those, probably who would benefit most from association with fellow-Catholics who can influence them for good. But we cannot agree with the remark made by a club leader in public: "The kind of Catholic who wants a regular club Communion is not the kind of Catholic who wants the club." That is too sweeping; and it must be observed that the club may badly want him. Until the time when all its members are sufficiently advanced to go to the Sacraments frequently as a matter of course, he will be doing sterling work by his example, and in encouraging the others to be regular in their duties.

One last point that has a bearing on the whole question of routine and mass confessions and Communions. It does seem that in practice there is too close a connection in the child's mind between confession and Communion. The immensity of the Sacrament of Penance is not understood when it is treated merely as a preliminary to the reception of the Body and Blood

of Christ. "Confession," says the great Father Faber in his *Spiritual Conferences*, "is an act of faith on the part of the creature. It is also an act of the most concentrated worship. It is a breaking with the world and a turning to God. It is a triumph over millions of evil spirits of huge power and, comparatively with us men, of unbounded intellect. It is the beginning of an eternity of ineffable union with God, and confers the right of beholding the invisible face to face." The child should learn to have those ideas of Penance even if not in Faber's words. Without diminishing our reverence for God's greatest gift to man, His own Body and Blood, we may say that the Sacrament of Penance is vital at times when Holy Communion is not. If the child become accustomed to think of it as that to which he must have recourse whenever he may have fallen into mortal sin, independently of his need for the Eucharist, his understanding of both Sacraments will gain immensely. If he regards Penance as the means of restoring grace only that he may be cleansed for Communion, or as a routine preliminary to be observed itself as a kind of penance, then his spiritual outlook and practice both will suffer.

The stressing of the Sacrament of Penance as the means of gaining sacramental grace even when there is no mortal sin to be confessed will also create a proper regard for it. The important point is to make a clear distinction in the child's mind between the two Sacraments, and so give Penance its true sacramental value. There is every reason why children should be trained to go to confession even when they do not intend to communicate. If Communion follows after all, that will be a most felicitous result. The habit of frequent confession for preserving the state of grace must surely lead to more frequent Communions. It may even be the clinching factor in the solution of the problem to which a too strict discipline for the fostering of religious habits has been thought to give rise.

The annual Convention of the Central Association of Science and Mathematics Teachers will be held in Cleveland, November 22 to 24. Headquarters will be at the Hollenden Hotel.

ANYTHING CAN BE INTERESTING IN CATHOLIC SCHOOL

ROSEMARY RODE*

There is for every teacher one school hour or one subject which he or she dreads even more than examination time. This may be the period for penmanship practice, which most children consider a boresome chore; or, it may be that last hour of every school day when children are anticipating their coming freedom and enjoyment of after-school activities. In any event, that is the period of time which must be made interesting.

One teacher I knew intimately, a very young Sister, did find a way to turn boresome penmanship practice into a sort of competition every day. Her pupils looked at her expectantly when they had wriggled into proper position for writing and held pens or pencils poised to begin. For, they expected to be writing each line for a special purpose or cause.

For instance, Sister might begin by telling them: "Today is the feast of two saints, St. Cyprian and St. Justina. So, let's dedicate our first line to one, the second to the other. You to decide yourself which is to be honored by which." Naturally, every child's attention was focused on the business under hand.

Next, Sister, with an understanding smile, might say: "Well now, don't you think we had better write a third line dedicated to that saint whose line didn't turn out so well as the other? So, here goes a line to make up for any shortcomings in the less good of the other two."

What about fourth and fifth and other lines? This Sister never ran out of saints to honor or special intentions to pray for. There might be a little one who had an appointment with the dentist after school hours. So, the whole class would write a very special line in honor of Saint Apollonia to ask her to stand by their worried classmate; and, of course, another line in that saint's honor for everybody else in the world who was having a toothache at the moment; or, St. Apollonia's help might be asked specifically for all the poor little children in war-ravaged

*Rosemary Rode is the founder of Todos Ninyos para Todos Ninyos, a children's organization in Wilmar, California.

countries who might be having a toothache to add to all their other troubles. No, Sister never ran out of saints or incentives to make that very next line the most important of all. And her students never considered penmanship practice a bore.

Also, Sister used similar methods to get the children to be good when there was cause for inattention or restlessness of any particular sort. "I know," she would say toward the end of a session, "you're all eager to get home to make preparations for the festival tonight, and this last half-hour is going to seem endless. So, let's all try to be especially quiet and concentrate on this work we must finish; let's offer up our effort for those souls in purgatory whom each one of us would specially like to help if we had known them personally, or for that soul somewhere in this world who is being most terribly tempted just now and has no one at all to stand by him spiritually. Let's fold our hands and close our eyes for one minute first, in order to unite this spiritual offering of ours with the merits of our Crucified Savior and all His saints."

Yes, of course, those children tried very hard to be good for one more half-hour. They were trying to send help to someone who needed it badly and had only them, perhaps, to look to hopefully.

Incidentally, those children got very intimately acquainted with all the saints, as well as becoming more understanding and more sympathetic with the problems, spiritual and others, of fellow human beings in the jungles and the deserts of Africa, on the islands in the Pacific, and in the troubled countries of Europe and Asia. They had no difficulty understanding the idea of "One World." They sent heavenly messengers all over the world to help people in distress. Once, they sent St. George to take a hand in the fight against communism in Asia. St. Ignatius of Loyola was asked to go to the aid of some Eskimo who had a broken leg. St. Dismas, the Good Thief, also got a call to assist in this last mission; this provoked quite a discussion in the class. Their Sister gave them a heavenly faith and a heavenly imagination.

But, there are many Catholic children who do not enjoy the advantage of being educated by such "Sisters" with heavenly imaginations. For all religious inspiration they must depend upon Sunday School and upon their own mothers and fathers.

Would it not be a good idea, then, for all Catholic parents themselves to get better acquainted with the saints? Then they, too, could use this Sister's method of giving children worth-while incentives for being good, for doing boresome chores cheerfully, for patiently, bravely enduring the mistfortunes encountered in everyday living.

And, how much closer parents and children would come to one another while working together in these many spiritual causes! What romantic adventures they might have, being fellow crusaders rushing to the aid of suffering mankind in the battle zones of life everywhere on earth! Yes, might they not send thousands of heavenly spirits to the aid of all embattled souls behind the Iron Curtain, to whisper messages of peace and brotherhood!

Ah, parents, your children can do it and will do it, if you will show them the way. Children are honest idealists. The flight of an innocent child's thought is not hampered by the fog and smog of carnality and hypocrisy and moral cowardice, which life's frustrations all too often impose upon adults. A child's thought is as free and fearless as his Guardian Angel. Let's send it winging out on worthy errands.



For the ninth time in nine years, a resolution opposing "all efforts to devote public funds to either the direct or the indirect support of" non-public schools was approved by the National Education Association at its annual convention, held this year in San Francisco in July. More dissent among the delegates over the resolution, however, was registered this year than at any previous meeting. Most of the delegates opposed to the resolution were in favor of the association taking no stand at all on the issue of aid to non-public schools. They contended that the resolution not only was inconsistent with avowed policies of the NEA, but would almost certainly kill Federal aid to education and afford more ammunition to the critics of the public schools.

RACE RELATIONS ON AND OFF CAMPUS

SISTER M. LAETITIA, O.S.F.*

One of the latest trends in education is cooperative living. The College of St. Francis at Joliet, Ill., affords a most complete social situation for just such experience. St. Francis is proud to have in its student population representatives of almost every race and nationality in God's human family. This should not be called a laboratory situation, because really it is life. Nowhere in the world is life made to order, and at St. Francis, as everywhere, problems arise. But, mature students not only take them in stride at the moment of their occurrence, but they do something about them afterwards.

The study of race relations is emphasized in formal courses at St. Francis. Introductory sociology embodies a unit devoted specifically to this topic; a full course is offered on race and immigration; and in the treatment of population problems in the social problems course, there is a section on race and immigration in the light of quantity, quality, culture medium, and labor market. Over and above these specifics, there is the over-all emphasis on the basic principles of Catholic philosophy which permeate all courses.

With such classroom coverage of the question of race relations, how could any serious problems of living together arise? Life is not simple. Theory and practice are neither synonymous nor interchangeable. Nor, does one hold because the other is. There is nothing about life that is really automatic, not even the digestive system; a person's emotions can interfere with his biological processes.

If one expects theory to hold because he accepts it, then he is not a realist. He is making life a control room or a science laboratory where, given the right ingredients in the right amounts, experiments can have only certain definite outcomes. But, human beings are free, and they can choose from among any number of ways of acting in any social environment. Men

*Sister M. Laetitia, O.S.F., is professor of sociology at the College of St. Francis, Joliet, Ill.

are right in their free choices only when they follow the direction of right judgment.

The problems in cooperative living at St. Francis are the problems encountered everywhere by people in life. All these problems have answers, which are as real and as available as the problems themselves. Failure to solve the problems is due to lack of wisdom or virtue in people themselves.

There is really only one race, the human race. Why God made it variegated is His secret, which may be shared with us in eternity. Some human explanations have been advanced for the complicated variety of the human family and the resulting difficulties its members have in living side by side. Some say that God planned the human race as a testing ground to see if individuals have what it takes to work out the Great Commandment in their living; some see in the variety of the human race a factor for greater purification of its members; and some claim that the Divine Artist saw in it a way of enhancing simplicity and nullifying monotony. But, God did not make the human race a complicated thing; man did. Man curtained off the back sections of trains and buses; man roped off pews in churches; man put up the "Whites Only" signs in restaurants; man devised the restrictive covenant clauses in real estate sales and leases. God's principles of human living are simple; man's ignoring these principles makes life difficult.

It is often said that people are afraid to bring race relations problems out in the open because they are disturbing. Thirteen Joliet girls once found such a problem disturbing but they were not afraid to bring it out into the open. Attending a youth panel, these thirteen girls heard a talented colored girl speak on the topic of inadequate recreational facilities for youth in Joliet. She presented her facts clearly; her argument was flawless; and she spoke beautifully. The intelligence and the straightforwardness of this girl impressed the thirteen. Though they did not forget her plea, they were deeply interested in this girl herself. If they could help her, she could help her people, and they could share in advancing this bigger cause. They made it their business to find out who she was and to do something for her. She was a student at Joliet Junior College and was to graduate in June of that year.

The thirteen girls initiated steps to get a scholarship for this girl at St. Francis and planned a program of interesting people in constructing a youth center for teen-agers on the Joliet East Side. Later, when a St. Francis alumna saw this girl conduct herself at a college dance, she was so delighted with her that she started a second scholarship fund for another colored girl by sending dollars a month from her pay check to the college. Soon a second girl was invited to St. Francis what the scholarship fund could not care for was taken care of by the college admissions committee.

True Franciscanism never destroys personality. It builds the joy of living on the ingredients already there. This second colored student was from a state farther South. In spite of the conventions of her home state, she was convinced not only of the human dignity of the person, but also of her own rights as an individual. She was quiet and demure, but adamant in upholding right. Once, a young white boy, a very close friend of her family, stopped at the college to see her. It was the day of an informal week-end social in the gym. He was invited to attend the social. Next morning, one of the students asked me, "Did you know that the white boy actually danced with her?" My rejoinder was what the laws of social psychology had taught me over years of teaching experience: "He is a close friend of her family. Naturally, he would not neglect her all evening." He had been invited to an informal social. He conversed with the girl, danced with the girl, and partook of refreshments with her. He did all these things, not only as a gentleman, but as a rational being and a close friend. The girl made no apologies for her own conduct; none were called for. Nevertheless, she had broken a tradition that was a social barrier and was on the verge of becoming a social custom. Her Northern sisters knew their place and kept it. The colored girl looked beyond color lines and danced with a good friend.

One of the Chinese students at St. Francis had a similar experience which almost ended in history. She was invited to a large sodality union social as a guest in a student's home over a spring vacation. At the social, she was left against the wall, while her white friends danced. She said later in recounting the incident, "If word got back to my Chinese friends here or in China, I would lose face socially. If one is given an invita-

tion to a social, she should be adequate in fulfilling that invitation." She turned in her distress to the Blessed Mother asking her to put into the heart of some young man the charity to dance with her. Her own datable qualities had something to do with the prayer being answered. She was attractive, refined, buoyant, and she danced well. In short, she had cooperated with nature and grace to become a very "datable" date. The white boy who offered to dance with her asked for three dances in a row, to the noticeable surprise of the white girls.

These two non-white students were not aggressive. They were not out to show anyone anything; they were personalities seeking social acceptance, as you and I seek social acceptance and feel happier when people welcome us rather than merely tolerate us or patronize us for moral or material gain.

At St. Francis, a class in the history of civilization is a cross section of Europe, Asia, Latin America, and the good old U. S. A., not only in the content studied, but also in the students. Such interchange of culture, contact with different historical backgrounds, understanding of different customs, and interpretation of different social philosophies form a fertile field for cooperative living. Native-born Chinese learn not to look down their noses at American-born Chinese who cannot get enthusiastic over the *Bamboo Annals*, the Chow dynasty, or whether Mandarin is more classical than Cantonese. Placid students whose political indifference is sold as impatience with Europeans who are always looking for trouble hear from the lips of a Yugoslav teenager what it means to live through two occupations of the homeland by foreign armies and to fight for freedom without food, with rationed clothes, and with the black night as the only protection from the aggressor. Valiant women come not only from the pages of history, but also from shores of rubble to prize a security that is not handed to one but fought for every inch of the way.

Personality clashes are not mitigated by a veritable "League of Nations" within a college student body. St. Francis is not by any means entirely free from the problems that people living together have everywhere. Four hundred real people work out their physical, scholastic, and spiritual development day after day on this blessed stamping ground. By word and deed, however, every effort is being made to show youth how to live.

ISN'T IT HIGH TIME WE SCRAPPED ANTHOLOGIES?

SISTER MARY ALOISE, S.N.D.*

Anthologies became the vogue in Catholic high schools back in the twenties and thirties. After a quarter of century of use, there is little evidence of their effectiveness as materials of instruction. We're still using them. Why? Oh, there are some comforting reasons, like our feeling of security with them because we have practically memorized their contents. Another reason is the rut we are in as teachers. To get out and examine new materials would disturb us too much. And the idea of a different book for each unit of the English course is just revolting. All the material we feel we need is collected, modified, synopsized, and arranged for us in an anthology.

That's just the way we get most of our ideas today; someone hands them to us cut and dried; there is no need to think. Radio and television commentators and newspaper and magazine columnists tell us what is good for us politically; advertisers tell us what is good for our health, our comfort, our beauty; and manufacturers tell us how to keep house. Life has become so simple; why should teaching be so bothersome? One can live without any personal planning; why so much planning; in teaching? Teachers need leisure time too, and anthologies can do the trick. It is interesting to note that the anthology went into the classroom shortly after the digest magazine went into the home. The needs in the two situations are not identical, however. In some homes, the digest magazine may serve a very good purpose, as for instance, helping a busy mother keep up on current reading without taking too much of her time. In the high school English classroom, it is hard to find justification for the teacher taking short cuts, especially in the field of literature.

Some may argue that discarding anthologies is expensive. It is true that anthologies are expensive, and a school may have a considerable investment in them. On the other hand, antho-

*Sister Mary Aloise, S.N.D., M.A., is an instructor at Central Catholic High School, Toledo, O.

logies are rented by the year to students. The same anthologies have been in the same schools for ten to fifteen years; rentals have long since paid for them. Really, it is not the original cost of the anthologies that some principals fear they will lose when the books are dropped but the profit over and above the original price which they realize through rentals. Some high school principals might shudder a great deal if they made the equity of rental fees for books a matter of conscience—which they should do. Yearly rental fees to individual students aren't high, but that is not the question. The question concerns itself with the balance between accumulated rentals over a period of years and the costs of buying and keeping books in good condition.

Some schools have taken care of the costs of having individual core books for particular units in English literature by charging an English fee. In schools where fees are commonly charged for materials used in other classes, this practice is not out of order. Where it is the policy not to charge fees for books, and a school wants to put in individual core books, there are other ways of raising the necessary funds. Certain school activities are used for raising funds needed by the school in other areas. Why could not the money needed for books be raised in the same way? It would be wonderful not to have to charge for books in any way, but Catholic schools must pay their own way in every phase of their endeavor. Hiding the book costs in tuition charges doesn't eliminate them. But, some administrators of high tuition schools do boast of the fact that they do not charge for books. Much of this may be beside the point of this article, but it needs to be said. The cost argument against changing from anthologies to core books in English is a weak argument.

Students are fascinated with core books. The books have a touch of freshness for them; they are more likely to take them home and read them seriously than they are the "large economy size" anthologies.

The anthology approach in the teaching of literature is an undesirable bi-product of the scientific movement, particularly in education, which has overwhelmed lives in the past half-century. The triviality of many anthology selections and their fragmentation of art reflect a trend toward unquestioned rever-

ence for the utilitarian values of science and away from appreciation of art, as such, and higher spiritual values. Teachers of English during the twenties will recall a decade of literary ferment and experimentation that followed World War I. The cynical, the disgusting, the grotesque, and the pornographic characterized much of the writing of the period. There was also an emphasis on the utilitarian and the mechanistic in living. Utility and speed became absolutes. Scientific and bourgeois standards exiled the artist. In the schools, large units of content were broken up into many small segments for study. Tabloid newspapers and digest magazines were devised to serve as literary vitamin capsules.

Human values in education, especially those inherent in the arts, decreased in importance due to emphasis on the quantitative standards of science. Insistence on the mechanized methods of science and their concrete results brought a lack of interest in truth and beauty. The moral and spiritual issues of life were hardly recognized. As classroom instruction was designed to meet the demands of a scientific culture, it became more and more impregnated with the practical. Today one of the greatest needs of our schools is the restoration of the study of art according to its own proper methods.

The anthology approach in literature leads more to a knowledge of mere facts than to the attainment of sound convictions about life. True knowledge lies in depth of learning rather than in a superficial acquaintance with the thoughts of great minds. A piece of literature is a work of art; it cannot be fully appreciated unless it is seen and understood in its entirety. The tendency of anthology editors to select and present only fragments of great writings deprives the student of the opportunity to see literary masterpieces as they must be seen to be appreciated. Moreover, the mass of selections in anthologies is forbidding. All their selections cannot be equally significant literature. Actually, because of the relatively high copyright fees, many good pieces of literature are not included in them; pages are filled eventually with what are really eighth and ninth choices. In this way, five dollars worth of paper and print can be marketed, but not five dollars worth of literature. Commercially, anthologies may be classed as "tie-in" sales, so common during the rationing period of the last war.

High school students reared on anthologies are never able to share the creative talent and mature wisdom of a great writer. The food for thought he offers is pre-digested for them by the selective editors of the anthology. How can we expect a student to derive an adequate concept of the significance of a work of literature if we deny him the opportunity of seeing that work as its author intended it to be seen? A work of literature is an entity in itself, with its own pattern which only its author is capable of altering without destroying its integrity. Creative literature cannot bring about in the minds of readers any conviction of truth and appreciation of beauty of form when the author's pattern is mutilated according to the fancies of anthology editors. It is repeated over and over again by educational psychologists that the psychological, or the learner's, approach to knowledge is more effective in instruction than the logical, or adult mind's, approach. Many anthology editors seem to have lost sight of this principle. Cunningham maintains that "because the artist, working in his particular medium with the tools at his command, knows what he wants to get and gets it in terms of unity, harmony, variety, contrast, balance, proportion, rhythm, while at the same time, imbuing his work with universality, individuality, suggestiveness, and a quality of unreality, he is capable of transmitting to others the effect which he intends, through the corresponding operation of those same factors within the hearer or beholder."¹ Destroy the possibility of the operation of any of these factors on the reader, and you destroy the effect the artist intended.

One of the objectives of teaching literature is to enable the student to get an insight into the realities of life; a second objective is to enable him to evaluate the author's presentation of these realities in the light of what is true. If, for the first purpose, a book is worth reading, all of it must be read. If students are to be trained in fairminded criticism, then what they criticize must be seen and understood in its entirety; all the facts of the case must be at hand. It is impossible to accomplish either of these fundamental objectives when only a portion of what an author writes on a topic or problem is the source of

¹ Cornelius C. Cunningham, *Literature as a Fine Art*, p. 40. New York: Ronald Press Co., 1941.

data. If the reading of literature is to contribute to good living, then what is read must be read critically, and what is read critically must be read in its entirety. Though not intended by their teachers, a sad trait of many high school graduates is that they do not know what is good or bad in literature and have not the power of telling the difference. Maybe the rationing system according to which they have been forced to read in school has something to do with this.

Teachers who prefer to teach the history of literature rather than the content of literary works themselves like anthologies because they contain so much of such history. Often in anthologies, more is said by others about an author than the author himself is allowed to say; it might be nearer the truth to call some of these tomes anthologies of the history of literature. There is no quarrel here with the teaching of the history of literature; it has its place, but it is secondary to the teaching of literature itself. Speaking of the trend in preferring the history of literature to literature itself in schools, Cunningham says:

Literature as an art has been stolen from its cradle, and a changeling has been left in its bed. The name of that changeling is "Literary History," for teachers of literature in the language departments from the secondary schools up to the highest graduate levels have with few exceptions dedicated themselves to the disclosing of the fact about the poet, not to the interpretation of the poet's art. . . . To such a scholar of literature, the environment out of which literature comes, rather than the literature itself, is the chief concern. . . . If an awareness of and consequent liking for the art of literature is awakened in some people, . . . this limited appreciation, which ought to be catholic, is attained largely in spite of the way in which literature is usually presented to them.²

Anthologies are no better for the teaching of the history of literature than they are for teaching literature itself, for they usually limit their history to the bits of literature they contain.

Some teachers, tainted with a little progressivism, like anthologies because, even though they cannot be read completely as class work, they afford the student a wide variety of readings in which he may satisfy his interests. It is useless to remind such teachers that the library affords students an even greater opportunity for the satisfaction of their varied reading interests. What's wrong with the position taken by these teachers is that

² *Ibid.*, p. 10.

it is based on the false notion that a student will develop a liking for good literature if he is unsuspectingly drawn toward it by being allowed to read the kind of things he craves to read. This facet of progressive theory has been proven false so many times that there is no need to comment on it here. If in any learning situation it may be at all effective, an anthology is not part of that situation in the study of literature, for just reading where you like in an anthology will never develop any great liking for literature. Instead, such practice may lead to indifference in taste and shallowness in thinking.

Book-reading Americans are in the minority. One analysis of people who read revealed that out of one million adults with superior minds, only fifty thousand or one-twentieth read masterpieces; out of the forty million who belong to the cultured middle class, only one million read novels, three million read magazines, and four million read book reviews; and half the forty million in the uncultured middle class are content with magazines. Helen Haines, an authority on books and reading, maintains, "Magazines are far more widely read than books, but not by those who know the joys and values of reading. . . . But if more Americans would read good books and cease reading promiscuous popular magazines, we would have a higher level of general education and intelligence."³ Miss Haines further estimates that according to a recent statistical survey books are read by not more than twenty-five per cent of the population; magazines are read at least twice as extensively as books; and newspapers are read by about ninety per cent of the population. This means that only one-half of the adults have sufficient reading skill and interest to read and understand books published for adults. Some have attributed this deficiency in adults to anemic reading habits and ineffective teaching methods in the schools. What else could be expected after twenty-five years of anthologies in the high schools? That should be long enough to judge their worth. It is time to do something about them.

Let's give our students the rich experience of reading whole books, of meeting the minds of great writers on their terms.

³ Helen Haines, *Living with Books*, p. 13. New York: Columbia University Press, 1950.

THE IMPORTANCE OF CHURCH HISTORY

REV. ALBERT C. SHANNON, O.S.A.*

It was in such a time as this that Saint Augustine wrote that of the liberal arts history alone was of pre-eminent importance. Saint Augustine was witnessing the death throes of the ancient world, and, what was worse, he heard the hateful curse of the pagans that the desertion of the gods by the Christians was the cause of it all. To repel this monstrous charge he composed the *De Civitate Dei*—and this fourteen hundred years before Gibbon indicted his “classic.” It was the genius of Augustine who sifted the loftiest, the finest, the most enduring in the failing Greco-Roman civilization, Christianized it, and thus formulated the classic, Christian, cultural heritage that is the basis of Western civilization. In the *De Genesi ad Manichaeos* he set the pattern that was to dominate the teaching of history for a thousand years. In *De catechizandis rudibus* and *De Doctrina Christiana* Augustine urged that all catechumens be instructed in history, for history and Revelation merge into one symmetrical whole, in which one discerns his place in the scope of Divine Providence.

For Church history is the scientific investigation and trustworthy description of the past life of the Church, considered as an institution founded by Christ and guided by the Holy Ghost for the salvation of mankind. Pope Leo XIII reiterated the Laws of History from Cicero's *De Oratore* as pre-requisite norms: (1) the historian must not set down what is false; (2) he must not conceal the truth; (3) he should give no suspicion of favoritism or aversion. It was the same pontiff who remarked to Ludwig von Pastor upon the opening of the papal archives that the Church has nothing to fear from the truth.

Why then study Church history? The Church was not founded in a vacuum. It is quite true that it is necessary for our faith that we be taught the dogmas and morals of our religion. But Christ was born, worked, died, and rose again at a particular

*Rev. Albert C. Shannon, O.S.A., Ph.D., is professor of history at Merrimack College, Andover, Mass.

time, in a particular place, against the backdrop of a world already grown old. Familiarity with the events of Christ's life is more important than any other item of human knowledge, for after the birth of Christ the world could never be the same. The foundation, the organization, the very dogmas of the Church itself depend upon the historical Christ, the written record of His life, and the tradition that followed. The existence, the growth, and the influence of the Church are infallible proof of her divine foundation. Through her fight for very existence at times to her flourishing and blossoming at others, the Church has profoundly influenced the life of man in all his manifold activities.

Just as Saint Augustine would have a neophyte study history in order to witness God's Divine Providence, so too often the faith of Catholics is beclouded by the uneasy feeling that "all is not well in Denmark." A hundred historical fictions have been repeated against the Church—and a hundred times refuted—yet ignorance, the lack of a ready answer, lays a clammy hand over the allegiance of the faithful to Holy Mother Church. Did Saint Peter really die in Rome? Was the early Church in favor of slavery? Is the supremacy of the Roman Pontiff merely a development of history? Is the Catholic Bible the only accurate version of Sacred Scripture? What was the origin of the papal states? Were the Middle Ages backward because the Church was against science? Was the Inquisition a cruel, evil, tortuous thing? Were there bad popes? Did Luther reform the Church? Was the Church against liberty and for blind dictatorship? Was and is the Church a wealthy parasite on progress? Did the popes exercise an unwarranted jurisdiction over secular sovereigns? Was the Church really against the charging of interest? Was the Renaissance "an abrupt and sudden resurrection of intellectual life after long centuries of darkness"? Was Galileo persecuted unjustly? Did the Church sell indulgences? Did the pope chant a *Te Deum* after Saint Bartholomew's Night? Were the Spanish conquistadores agents of the Church? Did the popes stand in eternal opposition to Italian unity? Was the Syllabus of Errors a blunt statement of Catholic opposition to modern civilization and progress? Is the Church identified with labor? For if history may lead men into the Church, its distortion may likewise keep them out.

The place of the Church in history is determinative and decisive. From the date of Christ's birth in the Levant the course of civilization has been radically changed; hence, the Christian Era. After bitter persecutions Catholicism demonstrated its right to existence. Its growth in numbers was only outdistanced by its cataclysmic transformation in the thinking and conduct of men. The polytheistic idolatry of Western culture was forever forgotten; the importance of the individual, the value of human life, the sanctity of marriage, the glory of womanhood, the rights of nations received an entirely new meaning—and that effectively so. For the first time in history here was a universal religion that not only proposed the highest and most admirable ideals, but actually influenced in everyday practice the conduct of men's lives. And this not just for an epoch or a century—it has grown and flourished and perennially springs into fresh vigor at every age. Historians today term this sort of metamorphosis social, cultural, and economic history, but because the Church is the rejuvenating and generating cause of these cultural and social improvements, she is ignored; thus they perpetrate and continue the most colossal fraud and injustice.

Prescinding for the moment from the more obvious, though most important contribution of the Church in propagating the true, divine worship of God and in extirpating the hedonistic, idolatrous cults of man's ignorance and perversion, one may note that the Church has exerted by far the profoundest influence on civilization in every age. She it was who from the very beginning took up the cause of social reform: teaching the rights of individuals, protecting slaves, promoting education, decrying political and social injustice, proclaiming the principle of liberty—and this hundreds of years before Magna Carta, the Bill of Rights, the Declaration of Independence, and the Declaration of the Rights of Man and the Citizen. She it was who reassembled the crumbling Pax Romana, and presented the only unifying and stabilizing force of law and order through the darkness of the barbarian invasions. She absorbed, Christianized, and civilized—which is the same thing—unnumbered hordes when Western civilization all but ceased to exist. It was she who preserved the contributions of the Greco-Roman world, added the new elements of a barbarian influx, and Christianized the whole of it into one living faith and culture of the Middle

Ages down to modern times. In philosophy it is the genius of Augustine, Anselm, Aquinas, Bonaventure, Duns Scotus in perennial opposition to Averroes and the modern aberrants—Descartes, Hume, Hobbes, Berkley, the Encyclopedists, Rousseau, Voltaire, Fichte, Hegel, Maecel, Kant, Marx, Dewey, and others. The early monastic schools blossomed into scholasticism, the classic curriculum of the trivium and the quadrivium, the monumental universities of Paris, Bologna, Salerno, Valladolid, Salamanca, Prague, Oxford, and Cambridge. She inspired the art, sculpture, and painting of Giotto, Fra Angelico, Botticelli, Bramante, Michaelangelo, Leonardo da Vinci, Raphael, Titian, Correggio, all masters and all Catholic in thought and composition. Albertus Magnus and Roger Bacon were only among the first of a long line of Catholic scientists. Modern drama and music received their impetus and inspiration from Church sponsored plays and psalmody. Her literature is full and classic: Dante, Chaucer, the *Quest of the Grail*, the *Chansons de Geste*, preceded by the *Confessions* and the *City of God*, and followed by Loyola, Theresa of Avila, John of the Cross, and Luis de Leon in ascetical writing.

In the realm of political philosophy which so largely concerns us today it is the same Catholic Church that has proclaimed and maintained time out of mind the principles that are the *conditiones sine quibus non* of liberty, law, and order. She has repelled heresies that would have destroyed both Church and state; rallied Europe time and again to roll back the terrible scourge of Islam, and now Communism. Need we recall the Crusades, the plains of Milan, Lepanto, Jeanne d'Arc? The productive thought of Augustine, John of Salisbury, Aquinas, Giles of Rome, Vittoria, Mariana, Molina, Suarez, Bellarmine have been more influential in promoting liberty and political responsibility than modern theorists like to remember. Gregory VII, Anselm, Thomas à Becket, Innocent III, Boniface VIII, Pius VI, Pius IX, and our own beloved pontiffs have engaged in titanic struggles with the Hohenstaufen, Philip the Fair, Henry VIII, Napoleon, Bismarck, Hitler, and Stalin.

Surely the Church has at all times deserved well of history. Her contributions to the religious, social, economic and cultural progress of the world has been and is of the first importance. In philosophy, education, art, architecture, music, law, and poli-

tical science, the Church has without cavil furnished the basis of Western civilization. True it is that with the Protestant Revolt much of the main-stream of thought has been diverted from the classic tradition; it is now secular in thought and expression. No longer is there one common creed, one ritual, one worship, one sacred language, one Church, a single code of manners, a uniform scheme of society, a common system of education, an accepted type of beauty, a universal art, a recognized standard of the good, the beautiful, and the true. But what is best and most enduring of our Western civilization, and particularly in our democratic system, derives from Christian ideals and ideas.

This is our heritage, our culture, our civilization. But it is not known, even by those who should be most proud of it. In the words of Leo XIII, it is of very great importance to provide against the vilification of the Church and to see that the art of history, which is so noble, be no longer made the instrument of great harm both public and private. More recently the Archbishop of Boston pointed to the same deficiency when he said that there is grave danger of our children growing up totally unaware of a proud heritage which should be contributing to their perfection both as Catholics and as citizens. For it is more than probable that they may be not merely deprived of positive knowledge of their heritage, but afflicted with a serious defect in spiritual and in civic resources by reason of the perverted presentation to them of a misleading or even false account of their heritage and its relation to the epic of Western and in particular American culture.

In the training of Catholic leaders who will exemplify before the public eye the political, social and economic teachings of the Church, it is essential that this intelligent Catholic laity be able to represent and readily explain the Church in her dogmatic, moral and disciplinary life. If the Catholic leaders are to bridge the gap between Catholicism and secular life, they must be taught; they must know with academic certitude and facile assurance not only the dogmatic and moral teachings of their Catholic faith which they represent, but also the development, present organization, and liturgy of the Church, and the history of the Church's public acts and relations with the world community.

PHILOSOPHICAL ERRORS IN SPEECH TEXTS

SISTER M. CLARE EDWARD, O.S.F.*

Catholic educators in the field of speech face a difficult problem in the selection of a textbook. Careful examination of many widely used texts revealed that in several of them there are dangerous underlying philosophical principles, principles which are not at all in agreement with scholasticism. Research in speech has been carried on extensively in non-Catholic institutions; much of it has been based on false assumptions, which have gone unchallenged in the field of speech. There is a great deal to be done in speech study, particularly from the philosophical point of view, to which Catholic scholars need to devote their attention. Unfortunately, so much that is false has been propagated by leaders in speech education, that the task is now one of clearing up the situation through criticism. It would have been much better had Catholic philosophers taken the lead years ago and applied the principles of scholasticism to the practical area of speech education. But here, as in so many other practical matters, those who have the truth either lack foresight as to its application or interest in doing the job at all.

There is a philosophy behind speech education; teachers and students must accept some basic philosophical principles on which to build the structure of their instruction and learning. Such philosophical principles influence both content and method. There was a philosophy behind the first known school of speech, that of Isocrates in Greece in the fourth century before Christ. The later schools of Aristotle, Cicero, and Quintilian, all had their basic philosophies. Though not Christian, the philosophies of these early schools of speech were more in accord with Christian philosophy than most of the schools devoted to speech education in our country today.

Speech education has a long tradition in America. When after the Revolution, the new republic needed leaders in religion, politics, and education, early American colleges and universities,

*Sister M. Clare Edward, O.S.F., is instructor in speech at the College of St. Francis, Joliet, Ill.

such as Harvard, Yale, the College of Philadelphia, Brown, and Columbia, introduced formal courses in speech. The teaching of speech then followed the two dominant educational philosophies of the time, namely that of Locke and that of Rousseau.¹

The followers of Locke in speech education accepted the infallibility of rational nature to set a sanction for all behavior and expression. They founded what has come to be known as the mechanical school of speech. Rousseau's devotees emphasized the emancipation of man from all conventions, rules, regulations, and inhibitions; from this group started the trend of naturalism in speech education, which in turn opened the way for the modern stress on behaviorism in speech instruction. Neither Locke nor Rousseau understood man as man. Through their influence in philosophical thinking, nevertheless, American education in speech became entrenched in a wrong understanding of human nature and society.

Positivism pervaded speech education during the nineteenth century. Training in emotional expression was influenced greatly by Darwin's essay on "Expression of the Emotions in Man and Animals."²

Currently popular speech texts show the influence of modern philosophers and psychologists on their writers. For example, consider the references to Watson, to Allport, and to William James in O'Neill and Weaver's *The Elements of Speech*;³ to McDougall and to Freud in Weaver's *Speech Forms and Principles*;⁴ to Wundt in Gray and Wise's *Bases of Speech*;⁵ and to Dewey in Robb's *Oral Interpretation of Literature in American Colleges and Universities*.⁶ It is at least questionable whether speech education based on the kind of fundamental principles which may be derived from the philosophies of such men has a place in Catholic education.

¹ Mary Margaret Robb, *Oral Interpretation of Literature in American Colleges and Universities*, pp. 29-35. New York: H. W. Wilson Co., 1941.

² *Ibid.*, pp. 136-137.

³ James M. O'Neill and Andrew T. Weaver, *The Elements of Speech*, pp. 3, 5, 269-270. New York: Longmans, Green and Co., Inc., 1934.

⁴ Andrew T. Weaver, *Speech Forms and Principles*, pp. 342-344. New York: Longmans, Green and Co., Inc., 1942.

⁵ Giles W. Gray and Claude M. Wise, *Bases of Speech*, pp. 428-429. New York: Harper and Brothers, 1934.

⁶ Robb, *op. cit.*, p. 196.

This article will be limited to a consideration of philosophical errors in textbooks on speech correction and public speaking. Such errors can also be found in texts on drama and radio speech.

The origin of speech, which is treated in all texts, is discussed from a purely Darwinian evolutionary point of view. Speech is the result of the interaction of the human being with his environment. Speech was born when man needed to indicate his reaction to his environment and did so by signs, both gestures and oral utterances.

Johnson points out that we can better appreciate the hazards to which speech is subject if we but realize that "there are no organs of speech."⁷ Thus, speech is defined in one school of thought as an "overlaid function." According to this theory, animals with bodily organs like those of man do not talk, simply because they have not reached the point of speech in their evolution; their relation to their environment has not yet necessitated speech.⁸

Though it is true that man's relationship with his environment has influenced the development of his power of speech, his God-given potentiality for speech has always been with him. According to Duffey, "... the oral channel was designed not only for eating and breathing, but equally well for speech. Speech and vocal resonance are not overtly using cavities biologically purposed for other means."⁹

Personality and speech have a direct relationship and some consideration is given to personality in every area of speech education. As in many other types of education books, the term "personality" is much abused in speech texts. The term is no longer used in the sense of the sum total of man's physical, mental, moral, and spiritual traits; in speech texts, it refers only to man's physical nature. Personality development, in these books, really means only the development of man's animal or material instincts. O'Neill and Weaver state that "personality should be analyzed into physical and physiological characteris-

⁷ Wendell Johnson and others, *Speech Handicapped School Children*, p. 22. New York: Harper and Brothers, 1948.

⁸ Charles A. Woolbert, *The Fundamentals of Speech*, pp. 401-404. New York: Harper and Brothers, 1927.

⁹ William R. Duffey, "The Philosophy of the Speech Text," *The Catholic School Journal*, XXXIX (October, 1939), 252.

tics";¹⁰ that is as far as they go. Moreover, they assert that "the inner aspects of what we call 'personal magnetism' and 'strong attractive personality' are largely matters of glandular action."¹¹ The behaviorist speech educators explain personality as a function of the brain, nerves, and muscles.¹²

After students are exposed to a unit of study on personality in a speech class in some colleges, it is little wonder that they become convinced that man is nothing more than a highly developed animal. Statements such as those mentioned in the preceding paragraph ignore completely the effect of divine grace in personality development. Perhaps, this emphasis on the externals of personality explains the existence of certain methods in speech education which are directed solely at applying a kind of exterior veneer of technique and "charming persuasiveness" on the speaker. But, to be successful as a speaker, a person must really be interiorly what he proposes to be exteriorly. To quote Duffey again:

A person is neither all material nor all spiritual, but unity in composition. In a given action of life, neither the body nor the soul has power to produce it, but in their unity there results a new being with capacity to produce action that is not possible to either body or soul as separate beings. Each speech exercise, then, must train the animated body, the complete being, in order that it may adequately express its harmony and unity. Expression springs from a person's character, which is composed of ideals, convictions, and motives, products of his philosophy of life and of his physical determinations.¹³

Theories on the relationship of speech and thought in speech texts are quite contrary to what scholastic philosophy teaches with regard to this relationship. Woolbert, formerly at the University of Illinois, goes so far as to say, "Indeed there is not thinking without speech. For thought is invariably bound up with the activity of the muscles of the jaw, tongue, lips, and throat. What our thinking is, is a complicated process of tensions in the muscle system just named. . . ."¹⁴ And as though this

¹⁰ O'Neill and Weaver, *op. cit.*, p. 281.

¹¹ *Ibid.*, p. 282.

¹² Robert West, *Purposive Speaking*, p. 126. New York: The Macmillan Co., 1924.

¹³ William R. Duffey, *Voice and Delivery: Training of Mind, Voice, and Body for Speech*, pp. 389-390. St. Louis: B. Herder Book Co., 1941.

¹⁴ Charles A. Woolbert, *The Fundamentals of Speech*, p. 413. New York: Harper and Brothers, 1934.

were not enough, he proclaims also that "... the mind is accepted as the event part of life, the happenings of the sensory-neuro-muscular system; and so mind is to be here understood as what the body is doing. . . . Man cannot be said to possess a mind; he is a mind. . . ." ¹⁵ Woolbert would have us believe that speech is identical with thought. It should be noted that there is a difference between the statement that the word and the thought are one and the statement that the word and the thought are practically inseparable. Yet statements like the following are common in speech texts: "There is no longer authority for believing that the mind sits supreme, dictating to the larynx what it shall do. . . ." ¹⁶ Dubray, however, describes the relationship between speech and thought quite clearly:

Since the function of language is to express and communicate thought, it follows that language is not the source of ideas, but presupposes them. . . . Nature gives only, so to speak, the instruments of speech; it is reason that gives to words their soul and their real intellectual value. . . . It is true, however, that thought and speech develop together and in close dependence, and we hardly ever think without speaking to ourselves within our own mind. ¹⁷

The basic philosophy of a writer is often indicated by the illustrative materials he uses in his book, at least by the way he uses such materials. In *Public Speaking for College Students*, Crocker uses a picture of Norman Thomas and lauds him as an effective public speaker whose "idealism is particularly attractive to college students." ¹⁸ Stalin and Molotov are pictured in Sarett and Foster, *Basic Principles of Speech*, and alongside the pictures one finds this comment: "A speaker is a positive personality when he stirs up positive suggestions; when his manner of speaking and choice of ideas and words tell us he is an able person, . . . then he is a positive personality." ¹⁹ With the great number of fine American citizens who have proven themselves good speakers and "positive personalities," it is too bad that in texts used

¹⁵ *Ibid.*, pp. vii-viii.

¹⁶ Robb, *op. cit.*, p. 197.

¹⁷ Charles A. Dubray, *Introductory Philosophy*, p. 127. New York: Longmans, Green and Co., Inc., 1923.

¹⁸ Lionel Crocker, *Public Speaking for College Students*, p. 188. New York: American Book Co., 1941.

¹⁹ L. Sarett and W. T. Foster, *Basic Principles of Speech*, p. 457. Boston: Houghton Mifflin Co., 1946.

in American schools students are invited to look to Communists for examples of what they should be as speakers.

The last philosophical characteristic of speech texts to which attention will be called in this article is their concept of the "good man." Along with Quintilian and Cicero, modern writers in the field of speech education demand that the orator be a good man. Their ideas about the "good man" are both interesting and distressing. Their dilemma is typically presented by Brandenburg:²⁰

Standards for the judgment of moral character must be established. But philosophers are in vigorous disagreement regarding the method of determining such criteria. The two extreme views are held by "ethical relativists" and "ethical absolutists." The "relativists" argue that . . . morality is merely a matter of opinion. Moral right means only what people think is morally right. . . . Values are entirely subjective.

On the other hand, the "ethical absolutists" would have us believe: "There is but one eternally true and valid moral code. This moral code applies with rigid impartiality to all men. . . . There is but one law, one standard, one morality for all men."²¹

The rhetorician, quite obviously, is reluctant to align himself with either of these extreme views. . . .

What theories can the rhetorician accept? The "ethical absolutists" and the "relativists" agree, apparently, that a particular society's moral code cannot be called the one true code. The "absolutists" do not deny that "humanity has still much to learn in moral matter";²² hence, the following view of the "relativists" seems sound for the rhetorician: "That the ethical like the legal code of people stands in need of constant revision will hardly be disputed by any attentive and dispassionate observer. The view that the principles of right and wrong are immutable and eternal is no longer tenable. The moral world is as little exempt as the physical world from the law of ceaseless change, of perpetual flux."²³

The need for caution in the use of many materials on the market for speech classes can easily be seen from statements such as this Brandenburg. Catholic texts in the field of speech are badly needed; there are so few that are satisfactory from both the philosophical and the technical points of view. Some

²⁰ Earnest Brandenburg, "Quintilian and the Good Orator," *Quarterly Journal of Speech*, XXXIV (February, 1948), 26.

²¹ Walter T. Stace, *The Concept of Morals*, pp. 1-2. New York: The Macmillan Co., 1937. (As quoted by Brandenburg.)

²² *Ibid.*, p. 3. (As quoted by Brandenburg.)

²³ James G. Frazer, *Man, God, and Immortality*, p. 183. New York: The Macmillan Co., 1927. (As quoted by Brandenburg.)

worth-while Catholic texts are listed below;²⁴ these, however, are not entirely satisfactory.

Speech is an important factor in the successful living of every one. Its importance is increased for those who would be leaders in life. Society needs Catholic leadership, particularly Catholic lay leadership. If we are to train Catholic youth for this leadership, they must be trained to express themselves clearly and forcefully in speech. A basic element in this training is a sound Catholic philosophy. This they will not get if in their instruction the teacher depends solely on any of the popular speech texts. It is even doubtful if these texts can be properly supplemented by incidental expositions of the Catholic point of view. Catholic speech education must be all-Catholic.

The holding of baccalaureate services in the public schools of the State of New York was ruled illegal by State Commissioner of Education Lewis A. Wilson in June.

In July, the New York State Court of Appeals, the State's highest court, upheld by a six-to-one decision the constitutionality of the New York City released-time for religion program. Under the program public schools are permitted at the request of parents to excuse pupils one hour a week to attend outside religious classes. In its majority opinion, the Court warned against converting the "wall of separation between church and state," which it said "in our religious nation is designed as a reasonable line of demarcation between friends," into "an 'iron curtain' between enemies." If the decision is appealed to the U.S. Supreme Court, it may lead to clarification of the McCollum decision, which has been interpreted by secularists as barring public schools from any encouragement of religion whatsoever.

²⁴ William R. Duffey, *Speech Models*. Milwaukee: Bruce Publishing Co., 1945; and *Voice and Delivery*. St. Louis: B. Herder Book Co., 1941.

F. P. Donnelly, *Persuasive Speaking*. New York: P. J. Kenedy and Son, 1931.

NUN

*The nun
Hears an angelus ringing
Ever in her heart,
Where God's love is the great
Devotion that prisons fast
Behind its bolts and bars,
Her adoring soul.*

*There is
No softer music heard,
Than her hushed prayer response,
Like flowers fragrant-eyed,
Wakened by the sun,
To sing the golden waves
Of soft Te Deums.*

*To her,
Life is but a crucifix,
And Aves make it luminous.
While her veil's holy worth,
Is that Christ's tears have woven it,
That the dark soul
Of humankind may see,
Tarrying from heaven for a while,—
An angel.*

EDWARD MCNAMEE*

*Edward McNamee is the author of a forthcoming book of poetry, entitled *Uneasy Lies the Night* (155 West 46th Street, New York 19, N. Y.: Ferber Studios).

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

PRINCIPLES OF ENTRANCE REQUIREMENTS OF CATHOLIC COLLEGES
IN THE UNITED STATES by Brother Cassian Edmund Papillon,
Ph.D.

This dissertation has its source in the current expansion of higher education and the revaluation of liberal arts education which that expansion has inspired—in the question, “Who should go to college?”

The purpose of the dissertation is to determine and interpret the principles by which Catholic colleges determine what entrance requirements they will set. In doing this, it progresses through several sequential steps: a study of the sources of the problem; an analysis of its meaning and a description of the research approach to it; determination and interpretation of the principles of requirements in the program of preparation for college, in the qualifications of the candidate, in the administration of entrance requirements, and in measurement of entrance requirements. The last chapter draws out from the study eighteen principles for entrance requirements.

The basic data for the dissertation were gathered by means of two questionnaires. The *Form on College Entrance Requirements* was addressed to registrars of the colleges, and collected data concerning entrance requirements. The *Inquiry on Philosophy of College Entrance* was addressed to deans of the colleges and secured ratings of agreement or disagreement with statements basic to entrance requirements.

The method of investigation was first to tabulate and edit the facts concerning entrance requirements, next to tabulate and edit the ratings of related statements basic to requirements, and then to integrate these two bodies of data in a critical synthesis as principles of entrance requirements.

The general findings of the dissertation are that though the Catholic colleges are possibly lagging in the use of tests for admitting students, in the areas of program of preparation and

*A limited number of these published doctoral dissertations is available in the office of the Catholic University Press, Administration Building, The Catholic University of America, Washington 17, D.C.

qualification of candidates, they are well abreast of the most authentic principles of entrance requirements.

A SURVEY OF HOME AND SCHOOL RELATIONSHIPS IN THE CATHOLIC ELEMENTARY SCHOOLS OF A NUMBER OF SELECTED DIOCESES
by Sister Mary Theophane Power, C.C.V.I., Ph.D.

This dissertation is a study of the home and school relations existing in the Catholic elementary schools of a number of selected dioceses, with particular emphasis on organized relationships such as parent teacher associations and mothers' clubs. The Catholic parent teacher associations affiliated with the National Council of Catholic Women were selected for this investigation, and information was obtained by means of a questionnaire which was supplemented by visits to the meetings of existing Catholic parent teacher associations and interviews with the officers of these groups.

Many of the three hundred forty Catholic parent teacher groups cooperating in the study are coordinating the work of the home and school in the spiritual welfare of children by fostering family prayer, and family assistance at Mass and the reception of the sacraments. They are contributing to the educational welfare of children by supplying materials for curriculum enrichment and by providing special teachers for physical education, dramatics, and art. The combined interest of home and school in the physical welfare of children expresses itself in projects such as the summer round up, immunization campaigns, providing hot lunches, and supplying after school recreation.

Parent education through well-planned programs has been relegated to a secondary place by many of the cooperating Catholic parent teacher associations. Opportunities for providing this education are not lacking in many of the areas where the cooperating groups are located, but these opportunities have not been utilized or appreciated.

The attitudes of school administrators—pastors and principals—toward existing Catholic parent teacher associations are very encouraging. They commend the parent teacher association especially for its intangible values such as the parents' appreciation of their role in the education of their children, and their understanding of the necessity of working in harmony with the program of the school.

On the basis of the findings of this study recommendations are made for the expansion of the parent teacher association in Catholic education, and also for emphasis on parent education as a medium for establishing better family life and closer harmony between the work of home and school.

STUDENT ADMITTANCE AND PLACEMENT IN REGIONAL CATHOLIC HIGH SCHOOLS by Sister Mary Pauline Degan, S.C.L., Ph.D.

In view of the national interest in secondary education, and especially because of the responsibility of Catholic high school administrators toward all Catholic youth of high school age, it is important that relevant information concerning Catholic high schools be compiled. Therefore, this study was undertaken to make available to administrators of Catholic high schools some of the needed information with regard to conditions for admission to regional Catholic high schools and present practices for placement of students within these high schools.

Administrators from three hundred eighty-six regional Catholic high schools located in thirty-eight States and the District of Columbia cooperated in the study. Information was obtained from schools exclusively for boys or girls and also from coeducational institutions. They are classified as diocesan and non-diocesan, each of these groups being further subdivided into large and small.

Conditions for admission to these schools are discussed under three headings: non-scholastic and non-financial conditions for admission; scholastic conditions for admission; and financial conditions affecting attendance. Procedures used for the placement of students are given attention according to three temporal divisions of the problem: before the student is admitted; at the time he enrolls; and during the time he remains in school.

The problem of placement voiced by the administrators of the regional Catholic high schools and solutions suggested by them are presented for the benefit of other interested teachers and administrators.

Basic principles of secondary education which are particularly applicable to regional Catholic high schools are discussed and points of departure from these principles evidenced by practices in these Catholic secondary schools are noted.

COLLEGE AND SECONDARY SCHOOL NOTES

Record classes were graduated from several Catholic colleges and universities last June. Institutions reporting on 1951 commencements to *The Catholic Educational Review* were St. Anselm's College, Manchester, N. H., with 139 graduates; St. Benedict's College, Atchison Kan., 85; Boston College, 1,707; DePaul University, 769; Emmanuel College, Boston, Mass., 147; Fordham University, 1,152; Georgetown University, 1,234; Saint Louis University, 1,850; St. Louis College, Honolulu, H. I., 186; and Niagara University, 270.

Expansion of Catholic college offerings, announced this summer, includes a new department of physical medicine and an Army engineers unit of the ROTC at Marquette University, a course in the techniques of communism at the Institute of Contemporary Russian Studies of Fordham University, to be taught by Louis Budenz, and the organization of a curriculum in psychiatric social work in the Saint Louis University School of Social Service.

The Archdiocese of New Orleans Youth Progress Program completed one high school project this summer and inaugurated another. Completed and ready for occupancy this fall is the new St. Augustine High School, the first Catholic high school for Negro boys in New Orleans and the second high school constructed under the Youth Progress Program. St. Augustine's takes up a whole city square and will accommodate 600 students. It will be conducted by the Josephite Fathers. As its new project, the Youth Progress Program is contributing \$250,000 toward the \$1,300,000 addition to Jesuit High School in New Orleans. The four-story addition will provide a chapel accommodating 750 boys, a library, a cafeteria, and living quarters for twenty-seven faculty members.

Gonzaga University, Spokane, Wash., will open a residence hall for women students this month. It will be the first such resi-

dence in the sixty-four-year history of the school. The university went coeducational in 1948, but no housing facilities were provided for women students. The women's residence hall is a three-story building, with recreational facilities.

An entirely air-conditioned high school to accommodate 550 pupils, Sacred Heart High School, Pittsburg, Pa., will open this month. The school was built at a cost of \$750,000 and contains twenty classrooms and all the special and general rooms that go to make up the modern high school. A special feature of the building is its equipment for audio-visual education.

Five new Catholic college presidents were named this summer. Most Rev. Loras T. Lane, auxiliary bishop of Dubuque, was appointed president of Loras College, succeeding Msgr. S. D. Luby. New presidents in other institutions are Very Rev. Joseph R. N. Maxwell, S.J., Boston College; Very Rev. Raphael H. Gross, C.P.P.S., St. Joseph's College, Rensselaer, Ind.; Rev. Joseph F. Murphy, S.J., Woodstock College, Woodstock, Md., and Sister Mary John Michael, B.V.M., Mundelein College.

Rev. John Courtney Murray, S.J., has been appointed professor in the philosophy department of Yale University. Father Murray, editor of *Theological Studies* and professor of theology at Woodstock College for the past fourteen years, becomes the only Jesuit professor at any big non-Catholic university in the United States. His special field of instruction at Yale will be Thomistic philosophy.

"Statistical Circular" (No. 294) of the U.S. Office of Education presents a summary of the national data on subject enrollments in secondary schools. This is the first report of its kind since 1933-34. Covering the school year 1948-49, figures reveal many changes and indicate adjustment of the curriculum to present-day living. There are twice as many commonly taught science courses as previously. In social sciences, there are fewer courses in ancient and medieval history, while there are more courses in U.S. history, civics, and problems of democracy. Among the foreign languages, Spanish is now first; Latin, formerly first, now ranks second, with French and German next in order.

The Knights of Columbus established a fund of \$150,000 to enable Saint Louis University library to begin its project of microfilming the complete manuscript collection in the Vatican library. The project will involve some 42,000 manuscripts, with an estimated 10,000,000 pages. It will make the Vatican collection easily accessible to American scholars in literature, philosophy, and history.

NEWSBITS

January 15, 1952 is the last day for filing applications with the U.S. Office of Education for graduate fellowships under the Buenos Aires Convention. Two graduate students are exchanged each year between the United States and each of the republics signatory to the Convention. Students desirous of making application should write to the Division of International Educational Relations, American Republics Section, U.S. Office of Education.

A Fulbright Scholarship for nine months of study in Paris was awarded to George H. Hiram, Negro graduate student at Saint Louis University. Mr. Hiram, a teacher on leave-of-absence from the St. Louis public school system, will study at the University of Paris.

Notre Dame, by Richard Sullivan, a biographical portrait of the University of Notre Dame, composed of affectionate impressions and profiles, will be published by Henry Holt and Co., this month. Richard Sullivan is associate professor of English at the University and the author of four novels and a collection of short stories, *The Fresh and Open Sky*, published in 1950.

During the school year 1950-51, the University of Notre Dame received gifts, grants, and other funds totalling \$3,065,902.

Canada is providing \$7,500,000 in federal grants to Canadian universities this year. A permanent scheme of aid is to be worked out later. The grants are to assist the universities to maintain the highly qualified staffs and working conditions which are essential, to maintain quality rather than increase facilities.

Focus, a pamphlet containing a list of Catholic books for Catholic students on secular campuses, is being distributed by the National Newman Club Federation, 1312 Massachusetts Ave., N.W., Washington, D.C. Plans are to revise the list periodically.

ELEMENTARY SCHOOL NOTES

Best in new promotion plans for primary grades was sketched by Harl R. Douglass, Director of the College of Education at the University of Colorado, in the July issue of *Nation's Schools*. Among the more sound promotional plans recommended for schools which have abandoned traditional grade systems and which do not favor purely automatic promotions, is the non-graded primary school in which the time spent in primary work varies from two to four years depending upon the individual child's rate of progress.

Another plan would base admissions to school on both chronological and mental ages. Children with a mental age of six years, Dr. Douglass believes, should be permitted to enroll in the first grade at the chronological age of five; those with a mental age of between five and six, at the chronological age of five and one-half years, while a chronological age of six and one-half should be required of those with a mental age of less than five years.

Such policies, implies Dr. Douglass, will permit superior students to finish high school at a younger age than they do at present. Furthermore, they will allow slower students to take more time in the lower grades and to thereby receive a better foundation for work in succeeding grades. The practice of promoting every pupil, in itself, solves no problem at all, he maintains.

Need for qualified teachers of elementary schools may necessitate a door-to-door campaign in order to keep public schools staffed in the future. Such was the warning issued by the National Education Association.

The "1951 Study of Teacher Supply and Demand," prepared by R. C. Maul for the National Commission on Teacher Education and Professional Standards, reveals that 32,000 qualified elementary school teaching candidates were graduated from colleges and universities last June. However, present needs require 80,000 elementary school teachers: 60,000 to replace those who retire, 10,000 to meet the demands of increased enrollment, and 10,000 to reduce pupil per teacher ratios. This total number of

80,000 does not include teachers needed to replace those now teaching without proper preparation.

Compared with other years, the incoming supply of elementary school teachers from 1951 graduating classes shows a gain. Graduates from teacher training institutions numbered 4,000 more this year than in 1950, 31 per cent more than were graduated during the relatively normal year of 1941, and more than twice as many as completed their training in 1945—the year that sources of teacher supply dwindled considerably.

Protests against rigid teacher certification standards of Louisiana were heard at a symposium held in New Orleans last July, according to Msgr. Henry C. Bezou, Superintendent of Schools of the Archdiocese of New Orleans. "Many persons holding even doctorates from some of the nation's top universities would not be eligible to teach in Louisiana schools without taking a summer course in folk dancing, or something like that, in a Louisiana college or university," Msgr. Bezou said. He called the rigid rules an "injustice to our children." At previous protest meetings, it was stated that even St. Thomas Aquinas could not teach in Louisiana without meeting some requirements.

Defending the state requirements were Dr. Joseph E. Gison, Director of University Development, Tulane University, who accepts the system of certification in principle but with reservations. He said certification requirements should be less specific, should allow more reciprocity, and should reduce physical education requirements. Another defender of state requirements, Dr. E. G. Robert, Dean of the School of Education, Louisiana State University, contends that any local certification would lead to chaos.

Waste of two years in the elementary school is considered as one of the inherent weaknesses in the structure of the modern educational system by Rev. Joseph T. Hussey, S.J., President of Loyola University, Chicago. In presenting his annual report to Loyola's Citizens Board, Fr. Hussey stated, "A study of the factors responsible for the eight years spent in grammar school would reveal that the term is based rather on a determination to keep children in school until they had reached a certain age rather than on the child's ability to learn. I see no reason why

the number of years spent in the grade school could not with profit be reduced to six."

He pointed out that by a reduction of two years in the elementary school, young men will complete their sophomore year in college by the time they are 18 years old. It is Fr. Hussey's belief that a young man who has spent two years in college will be more inclined to complete his education after military service than he would be to undertaken its inception.

In opposition to Fr. Hussey's views are those of Rev. Leo J. McCormick, President of the Elementary School Department of the National Catholic Education Association, who contends that the number of years a child spends in the elementary school should not be shortened for the purpose of getting more young men into the freshman and sophomore years of college before they begin military service. Fr. McCormick concedes that a small percentage of elementary school pupils would profit by an acceleration of one year in school but maintains that the larger percentage of such pupils would not be able to achieve a mastery of the understandings, skills, and attitudes implied in the elementary school curriculum in a period of six years.

If college administrators would consult with a representative group of elementary school administrators on the problem of reducing the elementary school to six years, there would be less fiction expressed and more facts presented worthy of consideration. Elementary school administrators would welcome the opportunity to shorten the ladder of American education when cultural values, maturation, experimental background, and the mental age of pupils indicate the need for reducing the elementary school to six years, concluded Fr. McCormick in commenting on Fr. Hussey's statement.

Enrollment in an elementary school should not exceed 350 recommends Dr. Gordon Mackenzie of Teachers College, Columbia University, who has been conducting a study of modern school building needs with New York City's Public Education Association. The ideal size for an elementary school should be one that houses approximately 350 children. If schools must be larger, they should be designed so that groups of 350 children are organized as separate units, each with its own building facilities. Dr. Mackenzie believes too, that elementary buildings

should house the third through sixth grades with neighborhood primary schools to serve younger children.

Children require a hardier mental diet than schools now offer. Such was the statement of Adele DeLeeuw, famed author of children's books, when addressing 1,500 teachers at the University of Chicago's Annual Conference on Reading last July. Miss DeLeeuw challenged the present-day practice of confining reading words and topics to those which young children already understand. In her opinion, children must be given something to promote growth because with them, as with adults, mental pleasure stems from discovery of the unknown.

She warned teachers not to block children's broader understanding of what they read by too much analysis. To teachers of boys who read only Westerns and of girls who are interested only in romance, she advised the postponement of so-called "missionary work" on these tastes until after children have developed a lasting love of reading.

From child's author Genevieve Foster came fresh ideas on what is best in books for children: "those with the vigor and directness of old sagas and hero tales which accent primary emotions and fundamental relationships." Written for all ages, books with these characteristics help children grow toward maturity, she believes.

Sale of candy in New Hampshire parochial schools will be against diocesan policy beginning this month, it has been announced by Rev. Laurence Gardner, Diocesan Superintendent of Schools. Although the matter will rest with the individual school, it is expected that the wishes of Bishop Matthew F. Brady of Manchester, who has requested the "sweets" ban, will be generally respected.

The action stems from a drive supported by the New Hampshire Dental Society to reduce consumption of candy by children because of the belief that sweets cause tooth decay. The Granite State, it was said, has one of the worst tooth decay records in the nation. No specific action has been taken in the public schools, but the State Education Department is backing a no-candy, no soft-drink sale policy.

Though the sale of carbonated beverages was not included in the parochial school request, Fr. Gardner stated that his schools had been working for some time to substitute milk for soft drinks.

P.T.A.'s frequently misdirect their efforts, Dr. J. Lloyd Trump of the University of Illinois recently informed the Illinois Congress of Parents and Teachers. Early findings of a survey, conducted by Dr. Trump on the activities of local P.T.A. groups, show that vast amounts of P.T.A. time are devoted to social meetings and that too much energy is misspent in money-making campaigns. Though not unworthy in themselves such activities, in the opinion of Trump, consume time and energy that should be spent on parent education and in obtaining a better understanding of the school program. Notable among the areas in which P.T.A.'s have made progress, according to the information yielded by the survey, is the increased membership of men in P.T.A. units.

Major phases of a disaster preparedness program have been completed by the Catholic schools of Hawaii, reports Rev. John H. McDonald, Superintendent of Catholic Schools in Honolulu. All of Oahu's 9,147 school children have been fingerprinted. Important school records of the school have been microfilmed and stored in a safe area. Dispersal areas for each school have been determined. Periodic drills for the students were satisfactorily carried out during the school year. In addition, most of the schools have offered first aid courses for their staffs and parents. Several schools have also stored first aid supplies. Plans for the feeding of children in the event of an atomic attack have been put into effect in many schools. A list of basic food requirements was prepared and delivered to the commissary officer of every school.

School merger in Hawaii releases the Brothers of Mary after 66 years of teaching at St. Mary's School for Boys on the Island. The Brothers withdrew from the school in the city of Hilo last June when the boys' school was combined with the girls' school which is staffed by the Sisters of St. Francis. The new combination, which will remain under the direction of the same teaching community, carries the name of St. Joseph Elementary and High School, the name of the present girls' school.

NEWS FROM THE FIELD

"Mutilated in its highest and greatest function" is the way His Holiness Pope Pius XII described education which is not moral and religious. Addressing the closing session of the fourth congress of the Inter-American Confederation of Catholic Education held at Rio de Janeiro this summer, the Pontiff said such education "neglects the noblest faculties of man, deprives itself of the most efficacious and vital energies and ends by diseducating, by mixing errors and uncertainties with truth, vices with virtues, and evil with good." The Pope's radio address called for greater efforts for a true and complete Catholic training of the young and deplored the present widespread lack of proper education in the family and in public schools. Three United States delegates attended the Confederation meeting: Rev. Edward B. Rooney, S.J., executive secretary of the Jesuit Education Association; Dr. Manuel Cardozo, director of the Lima Library at The Catholic University of America; and Rev. Jose Sobrino, S.J., foreign student adviser at Georgetown University. The theme of this year's congress was "The Integral Formation of the Adolescent."

"Catholic Education and the American Community" will be the theme of the forty-ninth annual National Catholic Educational Association convention to be held in Kansas City, Mo., from April 15 to 18, 1952, under the patronage of Bishop Edwin V. O'Hara of Kansas City. The convention theme was selected at a meeting of the association's convention planning committee, held in Baltimore on June 18. The suggestion was approved at a meeting of the executive board of the association, held the following day, at which Archbishop Francis P. Keough of Baltimore, president-general of the association, presided. The executive committees of the various departments and sections of the association are scheduled to meet in Chicago in October to select a program of speakers and topics in keeping with the theme.

There were 5,800,000 Catholic pupils in non-Catholic schools in 1949-50, according to the report of the *Mid-Century Survey*

of the *Confraternity of Christian Doctrine*, published by the Confraternity in August. The survey's figures show that there were 300,000 Catholic students in non-Catholic colleges, 1,500,000 in non-Catholic high schools, and an estimated 4,000,000 in elementary public schools. Enrollments in Catholic schools of all levels, according to the report, totalled 3,330,231. The number of Catholic pupils attending elementary public schools who registered for regular Confraternity religion classes was 1,554,000.

In the preface to the report, Bishop Edwin V. O'Hara of Kansas City, chairman of the Confraternity's Episcopal Committee, explains the estimate of four million Catholics in elementary public schools in this manner: "Every fourth child born in the United States receives Catholic baptism. In 1950 these infant baptisms numbered more than 900,000. In the eight grades of our Catholic schools there are registered 2,500,000 pupils—approximately 325,000 for each year. On the basis of this calculation, after allowing liberally for all factors—including infant mortality—there are approximately four million Catholic children in the elementary public schools."

Major obstacles to providing religious instruction for public school pupils are detailed in the survey as follows: (1) difficulty in interesting the children, (2) too many competing attractions outside school hours, and (3) the fact that many of the children live far from the church. Listed as a contributing factor is "general apathy on the part of some parents with regard to the religious instruction of their children."

This is an important report, and, in spite of the fact that a great deal of its significance rests on estimated figures, it has been prepared with a lot of care. It is, indeed, regrettable that at this stage in the development of organized Catholic education in America, national reports have to rely on estimates and on sources of numerical data whose reliability is very questionable. There is no excuse for not having exact information—at the parish level and at the national level—on the educational whereabouts of the Catholic children whom the Church has the responsibility to educate. Moreover, there is no excuse for diocesan authorities not forwarding this information to the appropriate departments of the National Catholic Welfare Conference, where it is needed.

BOOK REVIEWS

EDUCATIONAL MEASUREMENT, edited by E. F. Lindquist. Washington, D.C.: The American Council on Education, 1951. Pp. xx + 819. \$6.00.

Designed to be used in advanced or graduate courses in educational measurement, the work here under review presents the results of the cooperative efforts of some seventy specialists in the field who have collaborated over a four year period under the American Council on Education and its representative, Dr. Lindquist, to put together everything worth knowing about the subject.

Each chapter is the product of a committee of specialists, and each represents a rather complete treatment of its own problem. There is very little need for cross-references from one part of the book to another. A certain amount of repetition is unavoidable under the circumstances, but what appears at first sight to be repetition is more often than not found to be a new presentation of the matter from a different viewpoint.

This reviewer has used the book as a basic reference in a graduate course in educational measurement and is of the opinion that it is a definitely teachable and comprehensive work. For fullest utilization of its wealth of materials, students should have considerable competence in statistics. However, even those who are less familiar with the statistics are able to follow the greater part of it with ease and profit. Considerable adaptation of the materials provided is necessary to care for the needs of those whose primary interests are in the home-made classroom tests. The authors had in mind the much more formal standardized test, and the whole book is written from that viewpoint.

Part I, embracing the first four chapters and one hundred-sixteen pages, can easily be omitted from a course. It deals with functions of measurement in various aspects of education and displays an enthusiasm for educational measurement quite out of proportion to our ability to construct tests to implement the functions. Even were it possible to have satisfactory tests, not all educators will agree to all of the uses indicated for them in this section. For instance, on pages 24 and 25 we have chrono-

logical age and physical development listed as if they were the only criteria by which a child selects his "peers" and we are advised that "Therefore, throughout the period of maturation, which corresponds roughly with the compulsory school age, these traits should constitute the fundamental basis for educational grouping, that is, when a child is five he enters kindergarten, when six he enters elementary school, when twelve he enters the junior high, and when fifteen the senior high school." While further discussion modifies this position somewhat, the point itself is left in tact. The diploma becomes a certificate of attendance and should be accompanied by some statement of level of achievement determined through measurement procedures. Some may be puzzled also by the fact that in presenting data to support this position it is the 2-98 range which is employed rather than the more common statistics for the description of groups. If it is so important to include all of the students, it would seem justifiable to use the whole range. If one is to leave out of consideration four percent, then why not describe the distribution in the usual way?

However, whether or not one agrees with all of this section, it is stimulating and worthy of consideration. The book is a masterpiece and deserves a place in the library of any student interested in the field of educational measurement.

F. J. HOULAHAN.

Department of Education,
The Catholic University of America.



ST. AUGUSTINE, AGAINST THE ACADEMICS, translated and annotated by John J. O'Meara. *Ancient Christian Writers*, No. 12. Westminster, Md.: Newman Press, 1950. Pp. vi + 213. \$3.00.

The *Contra Academicos* is the earliest extant work of Augustine. It is of considerable importance for the understanding of his thought. Augustine was greatly impressed by the relations of reason and authority as he understood them. In his conversion, which came but a short time before the composition of the *Contra Academicos*, Augustine had assented to the truths of faith on the authority of God as he had found it in the Church. The rest of Augustine's life and work is a carrying out of his understanding of Rom. 1, 20: "Invisibilia enim ipsius . . . per ea

quae facta sunt INTELLECTA conspiciuntur. . . ." What he had already assented to by faith, he now wishes to study in the light of reason, so as not merely to arrive at the same conclusions as those he already has by faith, but, by a cooperation of faith and reason, to arrive at an *intellectus*, which may make some small headway even into the greatest mysteries. In the *Contra Academicos* we find him carrying out the first stage of that life-long task. Hence Dr. O'Meara rightly says in the introduction (p. 18): "It is a personal work, written by Augustine to meet his own needs. . . ."

The public has by this time become accustomed to expect only high quality work from ACW. The present volume should do more than uphold that established reputation. The translation flows with such ease as to make one forget that it came from the Latin. The use of the term "what-is-like-truth" for *verisimile* is especially felicitous. The notes are fully the equal in worth of those in earlier volumes of this series. They deserve special praise for the fact that, in addition to the necessary brief notes and documentation, they include several longer comments which help the reader to a really penetrating understanding of several matters, and which show much original work with the primary ancient sources themselves. The subject of the relations of authority and reason, mentioned above, is especially well treated. The much vexed problem of the apparent contradiction of the so-called dialogues of Cassiciacum, of which the present work is one, and the *Confessions* receives new light in both the introduction and the notes, especially the latter.

Only a few minor criticisms need be made. The statement of the introduction (p. 10) that "neither the *Hortensius* nor Manicheism had any practical influence on his behavior" is rather dubious, and no proof is offered. The author's opinion (p. 17) that Augustine's arguments against the Academics are "of little value" will not meet with universal agreement. There are one or two single letter misprints. On page 124, the printer has transposed the last two lines.—Such objections, however, do not detract noticeably from the excellent merit of the work, for which we must commend both the writer and the editors.

WM. G. MOST.

Loras College,
Dubuque, Iowa.

TOWARD BETTER PERSONAL ADJUSTMENT by Harold W. Bernard.
New York: McGraw-Gill Book Company, 1951. Pp. viii +
439. \$4.00.

The phrase "Since mental hygiene is a way of life" appearing on the jacket of Bernard's book epitomizes the spirit of the whole work. Mental hygiene for him, is a religion by which men should live, by whose principles they should pattern themselves and from which there is no appeal. As a prophet of this religion the author is freed from the limitations of science and of proof. He is free to put forth his decrees concerning all things human and divine. It appears that he expects these decrees to be obeyed.

In fact, the book is not written to be a study of mental hygiene so much as a guide for college students for adjusting their own individual personalities. Personality seems to be, like mental hygiene, some all-inclusive undefinable thing. Adjusting is an equally baffling concept. It appears to have something to do with normality, for students are advised that as students of mental hygiene they can strive toward normality—"normality in the sense of reaching the 'desirable' condition of having better mental health than is characteristic of the average person."

There is a whole chapter, Chapter 15, running from page 365 to page 393, entitled "Religion as a Factor in Mental Hygiene," devoted to a demonstration of "scientific tolerance" and broad-mindedness with respect to religion. We are even advised that religion is a useful tool for mental hygiene, provided we pick the right sort. Then we are given some "principles" on which to base our choice. There is kindly word of warning to religious too, to help them adjust themselves to mental hygiene. Needless to say, the Church which Christ founded is a pretty dangerous one. There is a subheading "Religion as dogma is mentally unhealthy." I think he means that people who get into religions with dogmas are or will become mentally unhealthy, but, in this book, well, maybe he does mean that the religion is mentally unhealthy. Is not the quoted statement a dogma of the mental hygiene cult?

Students are warned against religions which rely in any way on fear, but we find on page 377 that our mental hygiene religion tells us, "There is real danger that the power to think will atrophy in a milieu where authoritarianism and dogma are

present." Some might suspect that this remark itself would induce fear in the students to whom it is addressed. That would be an unfair charge. It appears rather than those who will have read this far in the book have already all the atrophy they can take.

The paper and print in this book are very good.

F. J. HOULAHAN.

Department of Education,
The Catholic University of America.



THE INTEGRATION OF THE CATHOLIC SECONDARY SCHOOL CURRICULUM, edited by Sister Mary Janet, S.C. Washington: The Catholic University of America Press, 1951. Pp. v + 154. \$2.75.

This is a report of the fourth annual workshop in secondary education held at the Catholic University in June, 1950, under the direction of Sr. Mary Janet, S.C., of the Commission on American Citizenship. The workshop, devoted to a clarification of the role of religion as the integrating element in all school experiences, focussed attention on the Christian social principles as pivotal in preparing youth for life in a democracy, and in attacking the problem of the discrepancy between Catholic teaching and practice.

An opportunity to study Catholic curriculum pioneering along these lines was afforded by the School Sisters of St. Francis in the Christian Impact in English Program, then in its sixteenth year, and the more recent Christain Family Living Program of the Sisters of the Presentation of the Blessed Virgin Mary, the Integrated Christian Program of the Sisters of St. Francis of Joliet, Illinois, and the Christian Foundation Program of the Commission on American Citizenship.

Acquaintance with the workings of these programs revealed almost limitless possibilities, through cooperative faculty planning, of Christianizing the entire school program and directing all activities toward the ideal of the Christian apostolate. Understanding by curriculum all the guided experiences of the child under the direction of the school, the educational potential of extra-classroom activities was assessed in terms of enabling students to become "integrated personalities who think, judge and act like Christ in meeting every problem of living at home, in society, at work and at play."

The workshop pointed up the value of meeting local needs by local planning. Realistic curriculum revision which met the challenge of universal education was shown to result in more practical, effective teaching of the many, and at the same time secured for the traditional subjects, courses enriched, unhampered and productive of greater progress than was formerly possible.

This report will answer many questions concerning life adjustment programs, curriculum revision, cooperative faculty planning and evaluation techniques. It should prove of interest to diocesan superintendents and to all those engaged in the work of secondary education.

Sr. VICTORIA, S.C.

Mt. St. Joseph College, Mt. St. Joseph, Ohio.



INTERCULTURAL EDUCATION by John D. Redden and Francis A. Ryan. Milwaukee: The Bruce Publishing Co., 1951. Pp. vii + 180. \$3.00.

In these days when mutual understanding of one's fellow countrymen and one's neighbors abroad highlight conversations, this welcomed book gives the keynote to that all-important topic.

The authors, John D. Redden and Francis A. Ryan, have set forth clearly the means by which intergroup relationship can be promoted. By an effective program of intercultural education designed to meet the needs of both the elementary and the secondary school teachers, the authors claim that only then will the great problems and conflicts resulting from misunderstandings be overcome.

The book is divided into six chapters. The meaning and bases of intercultural education are defined in chapter one. As stated by the authors, "The work of intercultural education must be consistent with the principles of democracy." (p. 6) These principles accepted and upheld by the Declaration of Independence and the Constitution are stated and clarified for the teacher. Full implementation of these principles will dispel existing confusion and uncertainty both national and international.

Ten problems of intercultural education are stated, analyzed, and discussed in chapter two. The problems show that the school should offer a comprehensive program for intercultural relations.

In the next chapter, topics and units are outlined for both the elementary and the secondary schools in order that teachers and students might cooperate in the study and practice of activities toward improved intergroup relations. With regard to the secondary school, these units and topics may be incorporated into the work of English, modern languages, history, art, music, and other curricular subjects.

Chapter four is of inestimable value to teachers for it treats of the important methods shown by research and modern educational practice which promise success in achieving democratic intergroup relations.

UNESCO and its purposes are defined in chapter five. International understanding is one of the main purposes of this organization.

Supplementary problems for classroom discussion and an extensive bibliography conclude each chapter. The basis of the entire book is the Christian democratic way of life.

In their easy, fluent style, the authors have compacted into this small volume, tremendous helps which will enable the teacher to practice Christian charity in all relations with his fellowmen, and to impregnate his students with the same Christlike ideal.

SISTER EILEEN PATRICE, S.S.J.

Our Lady of the Valley High School,
Orange, N.J.



ENGLISH LANGUAGE SERIES, Books 1, 2, 3, and 4, by Edna L. Sterling, Harold Husely, and Helen Olson. New York: Henry Holt and Co., 1950.

"Whether the class be sixth grade, high school, or college level, preliminary conversation greatly furthers the quality of written work. Many teachers fail to sense this, and in eagerness to begin assignments ask a group of young persons unacquainted with each other, to write immediately," writes Lou La Brant.¹ The chapter organization of the *English Language Series* would aid the teacher in avoiding this pitfall as each chapter is organized in such order that reading and conversation precede the writing, which calls for definite language skills developed in the

¹ Lou La Brant, *We Teach English* p. 107. New York: Harcourt, Brace and Co., 1951.

chapter unit. The series is built on social situations using the language cycle of reception, reflection, expression.

Each book contains much material for stimulation and enrichment, including selections for choral reading, a unit based on the universal desire for world peace as seen through a series of monuments, and a section *Know America*, which offers many possibilities to an alert teacher. Included here are helpful outlines for reviewing historical novels and biographies. Readings are kept tied to experience by such suggestions as paralleling a personal experience with a specific piece of reading.

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SISTER GERTRUDE LEONORE, S.S.J.

West Philadelphia Catholic Girls High School,
Philadelphia, Pa.



THE PHILOSOPHY OF MATHEMATICS by Edward A. Maziarz.
New York: Philosophical Library, 1950. Pp. viii + 286, with
Index. \$4.00.

When we consider that mathematics, both in theory and in practice, is, on the one hand, a great cultural development of which mankind may well be proud, and yet, on the other hand, the storm-center of great philosophical confusion, we can both

realize the necessity and appreciate the value of the Reverend Doctor Maziarz's *Philosophy of Mathematics*. To expand the above statement somewhat: the practical contributions of mathematics to culture, whether they be the simple computations of the merchant, the formulas that guide the engineer, or the electronic computers that direct the laboratory work of the physicist, are almost beyond number and are certainly fundamental to all sound cultural development. Similarly, when it comes to theory and speculation, the theory of mathematics is not only fascinating in itself and rewarding to the interested mind, but insofar as mathematics directs the theoretical development of physics, it may almost be said to be the theory of science. And yet, in "mathematical philosophy," it is significant that two of the greatest mathematicians of the twentieth century, Alfred North Whitehead and Henri Bergson, although retaining some of the thought-patterns and methods of mathematics, have, nevertheless, turned their backs upon mathematics as a source and formal principle of philosophy, and have attempted to reconstruct a realism based upon the integral natures of things.

The situation is further complicated when we realize that mathematics itself has a tendency to become more complex, more complete in itself, and further away from reality. It is founded upon the quantity of bodies, but it contains within itself its own rules of logical development, and tends to assume a complexity that defies the acumen of seasoned mathematicians. It is both a science and an art, and consequently, it is not strange that among mathematicians we find the empiricists emphasizing its practical beginnings and practical results, as well as idealists, who consider the logical developments the sufficient reason for the existence of mathematics. It is not at all surprising, then, that if trained mathematicians find their subject difficult, untrained outsiders should find the entire situation almost completely confusing.

For the above reasons, Dr. Maziarz's work is a welcome and admirable work. Empiricism, idealism, exaggerated realism, all these, have to do with the degrees of abstraction and with the intellectual operations and logical conclusions within and between these degrees. Therein is the root of the confusion, and therein is the point considered by Dr. Maziarz. He deals with the nature of mathematics, its place in the intellectual life of

man, its place in the process of abstraction and intellectual development, its empirical and speculative aspects. Moreover, in attaining to his main point, the author avoids the pitfalls of dallying with some of the more attractive aspects of mathematics. He carefully keeps the problem of abstraction and intellection in sight, and pursues it in such fashion as to an explanation of the ultimate nature of mathematics. As a result, he has written a refreshingly coherent explanation of mathematics.

After an introductory and summary chapter, the work is divided into two main parts. The former deals with the history of the philosophy of mathematics, while the latter considers the nature of the philosophy of mathematics. The former section undertakes to explain how mathematics leaves its own sphere and becomes metaphysical. The latter section is a comparison of true metaphysical abstraction with mathematical abstraction.

The historical section begins with Pythagoras and his universe of numbers. It shows how the abstraction process of Aristotle, explaining as it does moderate realism (the only adequate explanation of universal ideas), cuts through the idealism of Pythagoras and the exaggerated realism of Plato. The historical section develops through the sweeping influence of Descartes, with his insistence upon the clarity of ideas as the norm of certitude, the geometrical philosophy of Spinoza, and the close interrelation of the principles of the calculus and the monadology of Leibniz. This portion, Chapter IV of Part I, is, perhaps, the most important of this section, inasmuch as it shows how the failure to grasp the metaphysical degree of abstraction yields to a tendency to adhere to logical strictness of mathematics as a substitute for certitude. The empirical development of this substitution is shown in Chapter V, dealing with the empirical results of the philosophies of Newton, Locke, Berkeley, and Hume. The idealistic tendency is shown in Chapter VI, which considers the idealism of Kant and the positivism of Auguste Comte, both of which are the results of mathematics. The former is the result of the *a priori*ism of geometry and of mathematical forms, the latter, the result of an over-emphasis upon method. This historical section is concluded in Chapter VII, which reviews the influence of the three schools of mathematicism (empiricism, idealism, and logical positivism) upon the scientists and philosophers of nature, upon the logicians (in their substitution of

statistics for demonstration), upon the mathematicians, and upon the metaphysicians. Although any point in this historical section could be the subject of a deep investigation, as a summary it is excellent. The author never loses sight of his end, and he considers the important and salient points in his development of his theme.

The second section, a consideration of the philosophy of mathematics, gives an excellent contrast between the formal and total abstraction of metaphysics with the quantitatively formal abstraction of mathematics. St. Thomas had demonstrated how the quantitatively outstanding aspects of bodies, their continuity and their discreteness, have given rise to the two formalities of measurement and computation. Dr. Maziarz shows how these two aspects are the basis of the geometries and the arithmetics. Even though developments of mathematics may become extremely complex, and even though some mathematicians may deny any dependence upon quantity, nevertheless, the mathematical disciplines are either geometries or arithmetics, and have measurement or computation as their ultimate foundations.

Mathematics has its own discipline, its own symbols, and, consequently, can become a logic. Furthermore, in mathematics as well as in any other discipline, man can speculate and devise. As a result, mathematics can be freed from the task of merely measuring and computing actualities. In the author's own words (page 205):

The intermediary position which the mathematical judgement holds between logical and possible being begets a propensity in the mathematician to reach out into both directions. On the one hand, mathematics, like all science, makes a rich use of the logical intentions which it reflectively forms from its consideration with the direct study of mathematical natures within the imagination. . . . The proximity of mathematical to possible being, on the other hand, and its intimate connection with sense experience, will tempt the mathematician to attribute an extra-mental reality to his conceptions and judgements.

These words summarize the position of mathematical philosophy, as well as of mathematics both in itself and in its relations to the sciences. They are the high spot in a well written, well authenticated, and soundly cohesive work. *The Philosophy of Mathematics* cuts through the complexities of mathematics, and is a required work in the field. It is a great help to teachers

in philosophy and mathematics, and is well worth the while for anyone interested in the intellectual status of the present day.

LEO A. FOLEY, S.M.

School of Philosophy,
Catholic University of America.



POUR LIRE ET PARLER by Elizabeth Peters and Sister Jerome Keeler, O.S.B. Chicago: Loyola University Press, 1950. Pp. v + 630.

This text consists of many different literary forms: short stories, novelettes, plays, biography, a novel, and contemporary French verse. Such a variety acquaints the students with the richness and flexibility of French literature. Together with the many beautiful illustrations used throughout, the book provides the teacher and the student with abundant French culture and civilization material so necessary in the study of a foreign language. Brief sketches of the authors' lives and works preface these selections.

New words appear in the footnotes of each page thus enabling the students to master them quickly without the added burden of looking for them in the vocabulary section provided at the end of the book.

After each author, the exercises facilitate both conversational and written work in the language. Exercise A lists innumerable questions on the reading material which is a valuable help to the teacher both as a check-up for comprehension and conversation. Exercise B designates certain lines of the selection for a dictation exercise, while Exercise C furnishes the teacher with composition material on the lesson.

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of French will acquaint the students with famous names in Catholic French literature.

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— BOOKS RECEIVED —

Educational

Aldrich, Ella V. *Using Books and Libraries*. 3rd Edition. New York: Prentice-Hall, Inc. Pp. 109. \$1.25.

"Christopher Recordings on Sex Instruction." 4 parts. New York: The Christophers. Unbreakable 12" l.p. 33 $\frac{1}{3}$ r.p.m. vinylite record. \$4.00; Album 4 records 10" 78 r.p.m. \$6.00.

Cook, Lloyd Allen. *Intergroup Relations in Teacher Education*. Washington, D.C.: American Council on Education. Pp. 272. \$3.75.

Deferrari, Roy J. (ed.). *Discipline and Integration in the Catholic College*. Washington, D.C.: Catholic University of America Press. Pp. 197. \$2.75.

Educators Guide to Free Films. Eleventh Annual Edition 1951. Randolph, Wis.: Educators Progress Service. Pp. 462. \$6.00.

Ellis, Robert S. *Educational Psychology*. New York: D. Van Nostrand Co. Pp. 546. \$5.00.

Gauss, Christian, (ed.). *The Teaching of Religion in American Higher Education*. New York: Ronald Press Co. Pp. 158. \$2.75.

Jones, Arthur J. *Principles of Guidance and Pupil Personnel Work*. New York: McGraw-Hill Book Co. Pp. 630. \$4.75.

Kilpatrick, William H. *Philosophy of Education*. New York: Macmillan Co. Pp. 465. \$4.75.

Knight, Edgar W., and Hall, Clifton L. *Readings in American Educational History*. New York: Appleton-Century-Crofts, Inc. Pp. 823. \$5.00.

Miller, Sister M. Janet. *The Integration of the Catholic Secondary School Curriculum*. Washington, D.C.: Catholic University of America Press. Pp. 154. \$2.75.

Rinsland, Henry D., and Others. *Test of English Usage*, High Schools and Colleges—Forms A and B (2 tests). Los Angeles: California Test Bureau.

Roeder, Wesley S., and Graham, Herbert B. *Aptitude Tests for Occupations*, Grades 9-13, Adult—Form A (6 tests). Los Angeles: California Test Bureau.

Textbooks

Binder, R. C. *Advanced Fluid Dynamics and Fluid Machinery*. New York: Prentice-Hall, Inc. Pp. 438. \$6.00.

Cross, E. A., and Lehr, Elizabeth. *Appreciating Literature*. Revised Edition. New York: Macmillan Co. Pp. 497.

Cross, E. A. and Others. *Interpreting Literature*. Revised Edition. New York: Macmillan Co. Pp. 569.

Cross, E. A. and Others. *Understanding Literature*. Revised Edition. New York: Macmillan Co. Pp. 499.

Dunham, Franklin P. *Aircraft Jet Powerplants*. New York: Prentice-Hall, Inc. Pp. 326. \$5.00.

Gilman, Wilbur E., and Others. *The Fundamentals of Speaking*. New York: Macmillan Co. Pp. 608. \$4.00.

Hall, Newman A. *Thermodynamics of Fluid Flow*. New York: Prentice-Hall, Inc. Pp. 278. \$5.50.

Marguerite, Sister M. *On the Road to Reading*. Faith and Freedom Readers. Boston: Ginn and Co. Pp. 64. \$0.64.

Marguerite, Sister M. *Teachers' Manual for On the Road to Reading*. Boston: Ginn and Co. Pp. 116. \$0.96.

Orr, Ethel M., and Others. *Stories From Near and Far*. Reading Today Series, Grade Four. New York: Charles Scribner's Sons. Pp. 440. \$2.20.

Smith, Glenn E. *Principles and Practices of the Guidance Program*. New York: Macmillan Co. Pp. 389. \$3.25.

Smith, Marie Elizabeth. *Joe's Story of the Airport*. *Bill's Story of the Wholesale Produce Market*. New York: Charles Scribner's Sons. Pp. 46; 47. \$1.12 ea.

General

Agard, Walter Raymond. *Classical Myths in Sculpture*. Madison, Wis.: University of Wisconsin Press. Pp. 203. \$5.00.

Arintero, John G. *The Mystical Evolution in the Development and Vitality of the Church*. St. Louis: B. Herder Book Co. Pp. 518. \$6.00.

Azpiazu, Joaquin. *The Corporative State*. St. Louis: B. Herder Book Co. Pp. 263. \$4.00.

Davenport, Russell W., and Editors of *Fortune*. *U.S.A. The Permanent Revolution*. New York: Prentice-Hall, Inc. Pp. 284. \$1.50.

Giles, Ray. *Begin Now to Enjoy Tomorrow*. Newark: The Mutual Benefit Life Insurance Co. Pp. 57. Free.

Maynard, Theodore. *Through My Gift, The Life of Mother Frances Schervier*. New York: P. J. Kenedy and Sons. Pp. 318. \$3.50.

Merrill, Elmer Truesdell, (ed.). *Catullus*. Cambridge, Mass.: Harvard University Press. Pp. 273.

Murphy, Howard Ansley, and Stringham, Edwin John. *Creative Harmony and Musicianship*. New York: Prentice-Hall, Inc. Pp. 637. \$5.00.

O'Callaghan, Sheila M. *Cinderella of Europe, Spain Explained*. New York: Philosophical Library. Pp. 199. \$3.75.

Royer, Franchon. *The Franciscans Came First*. Paterson, N.J.: St. Anthony Guild Press. Pp. 195. \$2.50.

Siwek, Paul. *The Philosophy of Evil*. New York: Ronald Press Co. Pp. 235. \$3.50.

Smith Vincent Edward. *Footnotes for the Atom*. Milwaukee: Bruce Publishing Co. Pp. 220. \$3.50.

Taylor, Howard B., and Scher, Jacob. *Copy Reading and News Editing*. New York: Prentice-Hall, Inc. Pp. 386. \$4.75.

Van Duzer, Adelaide L., and Others. *The Girl's Daily Life*. New York: J. B. Lippincott Co. Pp. 646.

Pamphlets

Instructional Materials as Educational Potential in the Library and in the Classroom. School Libraries Institute Papers. Portland, Oregon: University of Portland Press. Pp. 56. \$2.00.

National Newman Club Federation. *Catholic Background Reading for the Orientation of College and University Students*. Woodstock, Md.: Woodstock College. Pp. 61. \$0.25.

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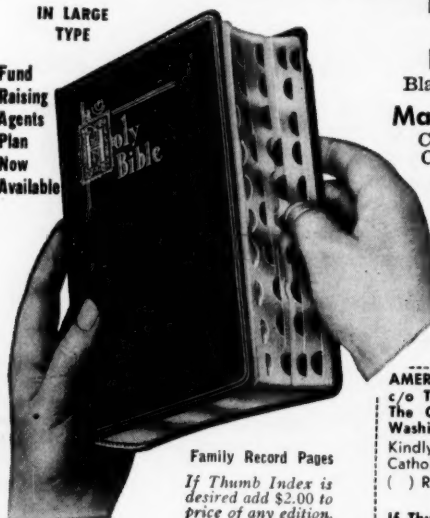
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